

The  
Science  
of the  
Pranav (OM)



Commentary on the  
“MANDOOKYOPANSHID”

Vishwatma Bawra







# **THE SCIENCE OF THE PRANAV (OM)**



**Commentary on the  
“MANDOOKYOPANSHID”**

by  
**VISHVATMA BAWRA**

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## *FOREWARD*

**M**y dear souls!

The *Vedic* literature is divided into four parts as *Sanghita*, *Brahmin*, *Aranyaka* and *Upanishda*. *Upanishda* is the last part of *Vedic* literature. Due to that, that is called *Vedanta*. In the real sense *Upanishdas* are discussing about Ultimate Truth, that is called Supreme *Brahman*. So the other name of *Upanishda* is *Brahmvidya* too. Supreme *Brahman* is the essence of the *Vedas*. So *Vedanta* word is indicating Ultimate Truth i.e. *Brahman*. According to *Purana* one *Veda* is divided into four volumes. These volumes have numeral branches. All branches are counted 1180. Each branch has its own *Upanishda*. So there are 1180 *Upanishdas*. Now a days among those 222 are available. May there be some other *Upanishda* also but they are not published yet. Under the title of *Upanishdas sangrah* 188 *Upanishdas* are published by Moti Lai Barnarsi Das. Among these *Upanishdas* there is *Muktko Upanishda*. In this *Upanishda* there is dialogue between Lord Rama and his great devotee Hanuman. Lord Hanumana asked Lord Rama how one can achieve perfect knowledge about Ultimate Truth? Lord Rama replied that if a person wants to achieve perfect knowledge and be *jeevan mukta*, he has to study 108 *Upanishdas* and lord Rama Himself indicated the names of 108 *Upanishdas*. Due to that these 108 *Upanishdas* are accepted as authentic book of *Brahmvidya*. In this era *Acharya Shankara*, the first commentator of *Upanishdas*, wrote commentary on 10 *Upanishdas* but he quoted more than 32 *Upanishdas* by name in his commentary. In *Muktko Upanishda* Lord Rama told if an aspirant has ardent desire to know about Supreme *Brahman* for him one *Upanishda* is sufficient and that is

*Mandookya Upanishda.*

My so many American disciples requested me to teach them the true teaching of *Mandookya Upanishda*. So I accepted their request and taught them *Mandookya Upanishda*, the basic principles of *Vedanta*. That was audio recorded transcribed, compiled and edited by my dear disciple Krishan Kanta Parivarajika. These lectures were published in my monthly magazine Divine Radiance.

On the demand of many disciples, my dear disciple Brahmrita worked hard on it and she published this material in the form of a beautiful book. I believe that seekers of Truth will be enlightend by this mystical knowledge if they put it in their practice and will understand the true meaning of the *pranav* (OM).

*With best wishes & Blessings*  
VISHVATMA BAWRA

## *TO READERS*

I feel honoured submitting this holy manuscript of the unique, vivid, scientific and very original analysis of the great *Upanishad Mandookya*, in the pious hands of my master reverend Gurudev H.H. Brahmarishi Shri Vishwatma Bawra Ji Maharaj. *Mandookya* talks about just "OM" the great root sound, very special. These discourses were delivered by Shri Gurudev in 1993 at Kent, OHIO Ashram. I apologise for the delay, as it was partly due to my health problem, plus due to the mysticism of the subject. It was not an easy task to bring such a deep philosophical explanation into writing, though they were very clearly spoken and the expression was quite palatable. I humbly express the difference between the level of the orator and the transcriber. Still I am sure, the readers will be benefitted, as I always felt delighted and elevated in listening, writing and preparing the text, so did my all helper readers, Yogendra (william milectich) Devhooti (Margot milectich) Shivdas, Wynn, Dr. Joe Vichenzo and Terry Wilkinson.

All these devotees deserve the deep blessings. Definately we all are blessed, still always looking forward to the benignant glance and divine vibrations of my reverend *Sh. Gurudev*.

*Brahmavadini Krishan Kanta*

Brahmarishi  
Mission Kent,  
OHIO, U.S.A.



## Chapter I

**M**y dear souls!

May God bless you all. May He lead you from darkness to light, from unreal to real, from death to immortality. May He shower upon you His divine grace. May He bestow upon you His divine love and wisdom.

According to the divine plan, we meet here again. As you know, in this visit, I will try to describe one great *Upanishad* named “*Mandookyopanishad*” First of all, you should try to understand, “what *Upanishad* is? I think that you all must be aware about the *Vedas*, that is the most ancient work of humankind in the written form. In other words, we can say, that is the oldest written document of humankind. That is the oldest philosophy of man-kind; been experienced by the great seers of ancient periods. You will never find a single other older work in any library of the world, than the *Vedas*. According to those great seers, the *Vedas* are the abode of knowledge.

In our ancient tradition, knowledge has two categories, experienced knowledge, and the revealed knowledge. Experienced knowledge is called “*smriti*” and the revealed knowledge is called “*Shruti*”. The *Vedas* are “*shruti*” not “*smriti*”. That means the *Vedas* are not “experienced knowledge”; they are “the revealed knowledge.” There is a difference between these two. Be aware about it. Experienced knowledge is related with individual “I am ness”, because experience is related with the experiencer and it is related with that object too, about which the experiencer has

experience. There is a difference between the experienced and the experiencer. There is one thing more, that is called "action", that is co-related with "the experienced". When a *yogi* reaches the stage of "*sampragyat samadhi*", where he enters into the sixth level of "elevation" (*samadhi*) at that stage, he becomes fully aware about the natural phenomena and the effect of that natural phenomenon. When a *yogi* realises his own-self separate from nature and its impact; he becomes self-settled in his own position, that is called "*sampragyat samadhi*". The prefix "*sam*" in the word "*sampragyat*" means properly, the prefix "*pra*" means "perfectly" and "*gyat*" means "known". So the word "*sampragyat*" means properly and perfectly known, When the *yogi* achieves the highest stage, where he becomes able to know all the natural phenomena and the impact, the effect of the natural phenomena, that is called "*asampragyat Samadhi*". At that state, whatever he realises, whatever he knows, that is called "*smriti*". That is experienced knowledge. Here, he has his own separate entity, but when a *yogi* achieves "*asampragyat Samadhi*", there his own -individuation, his "I am ness" merges into the cosmic "I". He has no separate entity. He becomes one with the Supreme cause, the Supreme consciousness. For that stage the *Vedas* declare—

*Yasmin sarvani bhutani atmaivabhut vijanatah.  
Tatra kah mohah kah shokah ekatwamanupashyatah.*

(Ishopanishad- 7)

That is, when one (*yogi*) achieves the highest stage of "*asampragyat samadhi*" and becomes fully aware about his oneness with the Supreme cause, at that stage there is no illusion, no anxiety, no anguishness. He becomes free from all the limitations. He becomes one with the Supreme cause; that is called "*asampragyat Samadhi*". At that stage, there is neither the knower nor the known; there is only one entity. When the *yogi* becomes one with the divine, at that stage, whatever divine knowledge appears in his intellect, that is called revealed knowledge, not experienced knowledge' because there is no barrier between his

“I am ness” and the divine “I”. There is no differentiation between the two, he becomes one with that. That knowledge becomes divine knowledge. That is not his own personal knowledge or expression, because the experiencer, the individual being is not existing there. So the *Vedas* are the revealed knowledge, not the experienced knowledge. A great seer in any period or age, through proper way of practice, can realise the same thing, the same truth. Due to that, the *Vedas* are called the eternal knowledge. The word ‘eternal’ means omnipresent and ever-existent. So that knowledge is always new; that never becomes old. In our Indian language; that is called “*sanatan* knowledge”. We can understand the meaning of the word “*sanatan*” with the example of sun. Just as the sun is “*sanatan*”, it is neither new, nor old. The sun rises everyday with fresh shine. Every dawn is new. You can never say, this is an old dawn, though it comes every day. In the same way, this divine knowledge is always new; it is not an old knowledge. This ever-new knowledge was revealed in the wisdom of the ancient seers. This is very great. Even now a days, every learned man if he uses his own logic, his own special method of practice can realise that Truth. Due to that, our great seers declared, if you want to know about the Universal Truth, you must use your own wisdom. They say, do not just believe; try to know (by yourself). This is the great teaching of the *Vedas*. The great seers always instructed not to believe, but to know, because according to them, the truth is not the subject of “faith” it is the subject of knowledge. I was telling you people that the *Vedas* are the revealed knowledge.

The great seers described the *Vedas* in four aspects; so, we find the *Vedic* literature in four aspects—the *hymns*, the commentary, the experience and the teaching. The revealed knowledge became the base. Further on, the other seers, who did higher practices, realised the same Truth, because at that stage when there is no knower, no known; how could that knowledge is spread amongst humankind otherwise. In the *Vedas* we read, there were the first seers and the new seers too. The knowledge that was revealed to the first seers became the base, we see them as the *hymns (samithita)*. The seers, who realised the truth in the

same way and got their experience, they described that mystical knowledge; that is called the commentary on the *Vedas*. Even the great seers, who became the vessel of the revealed knowledge; when they came down and accepted their little "I am ness", they wrote commentary on that whatever they received. They explained that to others. That is the ancient commentary on the *Vedas*. The first part of that description is related with our daily life. How one can prepare (oneself) to be divine, how one can learn to lead a pious life and how one can know that highest truth; all these things are found in that.

The second part is, whatever was realised by the ancient seers in their own lives, they described their experiences through their own living. They were living in the forests, leading a very pious life. Therefore, the second part is called "*Aaranyakas*". They realised and knew that Truth. After that, the other seekers tried to approach them time to time. They would sit near them and ask some questions about that Truth. Those seers used to explain that Truth to the new seekers. That part (of knowledge) is called "*Upanishadas*".

The word "*Upanishad*" is derived from the *Sanskrit* prefix "*upa*" and "*ni*" with the root "*sad*". The prefix "*upa*" means "near" and the prefix "*ni*" means completely. The root "*sad*" means, "to sit". So the word "*Upanishad*" gives a great meaning i.e. the seeker who is completely close to his master, approaches to him, asks some questions about the Ultimate Truth, the teacher teaches him and gives the answers. Compilation of that part of knowledge is called "*Upanishad*". Those great seers removed their doubts and explained to them "the Divine Truth".

So the *Vedas* are divided into four levels or we can say into four parts. The first part is the "*hymns*", that was received by the first great seers in perfect "*samadhi state*", when they had achieved the highest level of consciousness; removing their own "I am ness", they had become one with the Supreme Cause. At that stage, whatever knowledge was revealed in their

own “*chitta*” (mind-stuff), their own wisdom that is called “the revealed knowledge”; they are the *hymns (samhita)*. After that, the *hymns* were collected and the mystical knowledge was described in the form of commentary, that is called “*Brahmanas*”. When that was found connected with life and experience that was called “*Aaranyakas*”. When that knowledge was told and taught closely by the great seers to the disciples, that was called “*Upanishadas*”.

In the *Vedic* literature, there are many *Upanishads*. Those all *Upanishads* are based on “the eternal (*sanatan*) *dharma*.” “*Sanatan Dharma*” means the eternal law, the divine law, and the human religion. The *Upanishads* are based on that (eternal) *dharma*. In our holy scriptures, we read, there were eleven hundred and eighty *Upanishads*, but they all are not available now. When the Muslims invaded India, they had decided & declared that only one book would be a guide for the whole humankind, that one book was “*Kuran*”. Therefore, they wanted to destroy all other books in the world. They invaded India. Those days, there were many big universities in India. Biggest in the world, were the universities of *Nalanda*, *Takshahila*, and *Vikramshila*. There were many other big Schools and *Gurukulas* too, which were run by the great seers. The Muslim destroyed all of them. They burnt all the libraries; rather they used to protect the burning process with guns etc. so that nobody could stop that burning process. Unfortunately, millions of books were destroyed by those people. Still whatever we could save, was not small, that is also a very big lot; because in India, there were many wise men, who used to memorise all the holy scriptures. Even now a days, we find so many learned scholars in India, who have memorised many holy scriptures. Just as, now a days, you people put the literary things in the computer; by using the keywords, you read them repeatedly. In the same way, the great learned men used to keep the holy scriptures in their own computers of brain. So even after the Muslims burnt the old libraries and books of India, the learned people wrote all the books again through their recollections of memories. Later on, British people also ruled over India, but they did not try to

destroy our all valueable knowledge; rather they protected that. So I was telling you people that there were many learned scholars in ancient India, who wrote and preserved many books through their memories. It was a traditional process in India; from father to son and from teacher to disciple, the scholar used to memorise all learnt knowledge. Now a days too, you will find many people in India, who have many holy books in their brains. Even I myself have many great scriptures in my mind. If anybody destroys the holy books to-day, I can rewrite them. Not only one or two, many books I have in my mind. So my dear! I was telling you people that our great seers protected many books in this process.

Now a days, more than two hundred *Upanishads* are available. Out of those, some have been published, some of them have not been published yet. Among those, we read one ancient *Upanishad* that is called "*Muktikopanishad*" There is a very good story in that. When Lord Rama was ruling over India, he was considered to be not only a ruler, he was accepted by the great seers of that age, as their great Lord too. The great contemporary seer "*Valmiki*" declared that Lord *Rama* was the incarnation of the Supreme Cause, the Supreme Consciousness. Some other seers too, as the great seer "*Agastya*" also declared Him as the incarnation of God. So historically, we come to know that Lord Rama ruled over India both ways, politically and spiritually, His process of administration was called '*Ram Rajya*', means self governed process. In that process, everybody was governed by his own-self, not by the other rulers. It was a very great process. The system of "*Ram Rajya*" was not related with the period of Lord *Rama* only, it was a system of government that was so much great, that it was continued in India for thousands of years. *Maharishi Valmiki* wrote, "*Dashvarsha-sahasrani dashavarshashatam cha*", i.e. for eleven thousand years that process was continued in India, after Lord *Rama* had established it.

Lord *Rama* gave a theory. He told that a human being should be governed by his own-self not by others. He says, if one is not governed by one's own-self that means one is not really a

human being. That person is like an animal because only an animal knows the language of stick. I hope, you people understand, what is the language of stick. A human being does not need a language of stick. He can understand the language of indication, the language of teaching and the language of self-realisation, these are the three processes of human learning. Through the guidance and teaching of a master, one can have self-realisation and self-administration. So the highest method of administration of mankind is to be ruled by one's own-self, that is called self governed process. So when Lord *Rama* was ruling over India, He was an emperor just by name but He provided that high knowledge to his people; by following that way of teaching, His people were leading a self-governed life. That is why the system they practiced was called '*Rama Rajya*'. *Rama* means your own-self, '*Rajya*' means governing. Every person, at that time lived self-governed life. This is a very great ideology.

Once Lord *Rama* was sitting on his chair in his own parliament. There were many seers present and were looking at His divine face. Lord *Rama*'s dear devotee Shri *Hanuman ji* was also sitting closer to his Lord's feet. All the seers requested to Shri *Hanuman ji* to ask a question to Lord Shri *Rama*, as they thought that Shri *Hanuman ji* could dare. The question was, how an individual being can achieve the highest good through an easy way. Shri *Hanuman ji* prostrated to Lord Shri *Rama* and asked with folded hands, "O my Lord! I have a doubt." Lord *Rama* smiled and asked, "O *Hanuman!* do you really have some doubt? *Hanuman ji* said, sir: truly, I have no doubt, but I want to listen something about from my Lord. Lord *Rama* asked, "what do you want to listen about?" *Hanuman ji* told, "I want to listen about, how one can achieve the highest good through an easy way? He further told that this was the question from all the seers, so they all want to listen and know the answer of this great question. They also want to have a proper guidance from their Lord.

Lord *Rama* smiled and told, "there are many ways to achieve the highest good in life, but one amongst those, is the

easiest and the best." For that He told, in the *Sanatan Vedic* literature, there are 108 *Upanishads* much popular. If an aspirant is a beginner and has a desire to achieve the highest goal of life, should try to study those all. By that, he can realise the Truth and know about the ultimate reality. If the aspirant has very keen desire, he can study thirty-three *Upanishads* and can achieve the highest good. If one has an ardent desire to know the reality, he can study only ten *Upanishads* and can achieve the highest good. However, if one has real ardent desire for knowledge with pure mind and true faith in the ultimate reality of life, he can study only one *Upanishad*, by that one, the seeker can achieve the highest good in life. Shri Hanuman ji was very much curious to know about that one *Upanishad*. Lord *Rama* told that the name of that *Upanishad* is *Mandookyopanishad*.

In ancient times, there was a great seer, his name was *Mandook*. He had studied the *Vedas* and many other holy scriptures. He engaged himself in a very high and hard practice and realised the highest Truth. Out of his own experience, whatever, he told and wrote, gave to humanity though in very concise form, that is called "*Mandookyopanishad*". That teaching is very subtle and clear. Why this *Upanishad* is considered to be so much great amongst 108, why Lord *Rama* suggested for a great aspirant particularly this one *Upanishad* and declared that the aspirant can definitely be able to realise the truth only through this one *Upanishad*? About that, I can tell you people. In this very great *Upanishad* the individual soul and the cosmic soul, both are considered to be one and the same. The individual soul, here is defined as a cosmic soul and the cosmic soul as an individual soul; both have very intimate relation according to this *Upanishad*. You people are very lucky, as you all have desire to listen about that great philosophy. I will speak on that very *Upanishad* here in my this visit. Just as, last year, I spoke on the science of stable wisdom here; in the same way, this time, I will try to describe the science of soul through "*Mandookyopanishad*". In this *Upanishad*, we read about the four aspects of the individual life and the cosmic life both. Both are co-

related with each other. Both have similar qualities. In these two, there is the difference in quantity, not in quality. The *Upanishads* always describe the qualitative Truth. According to the *Vedic* ideology, the individual is like a microcosm and the cosmos is like a macrocosm. There is no difference between the microcosm and the macrocosm, qualitatively, but there is difference in quantity. Be aware about this truth. In *Mandookyopanishad*, the great seer *Mandook* described the Ultimate Truth in both ways, that is why this very *Upanishad* has a great place in the *Vedic* literature i.e. the *Vedas*.

The word “*Mandookyopanishad*” means from the seer “*Mandook*”. The word “*Mandook*” has a great meaning in itself. Here I want to explain that too. He who believes and always lives in God, sometimes comes out and sees the terrestrial world, is called “*Mandook*”. In Sanskrit language, the word “*Mandook*” means a frog. Just as a frog lives in water, in a pond or a tank. Though he lives in water, yet, time to time, he comes on the ground too. In the same way, a saint who actually lives always in divinity; time to time comes out of that stage and teaches his disciples and students, his divine knowledge, he is called a *Mandook*. The use of this word is symbolical. In ancient times, there was one great saint, who mostly resided in divinity, time to time, would come out of that stage, see the terrestrial world and would guide the worldly people. He gave his divine knowledge to his disciples and students this way. That great seer achieved and realised the highest truth. He always lived in that ocean of highest truth. Time to time he used to come out of that state and taught his disciples his divine knowledge. His nature and behaviour was like a *Mandook*, so he was called the great seer “*Mandook*”. The philosophy taught by that seer (*Mandook*) is called “*Mandookyopanishad*”. Therefore for the seeker, who has an ardent desire, can realise the ultimate truth through the process taught by the great seer *Mandook*.

Now I think, I have told you people many things. Tomorrow again, we will see each other. May God bless you all.

May God lead you from darkness to light, from unreal to the real  
and from death to immortality.

*Om Kham Brahman.*

## Chapter II

**M**y dear souls!

As you know, I am describing here the philosophy of "Mandookyopanishad". In the previous talk, I told something about its background. Nobody knows about its exact time, when it was written; because the *Upanishads* are the part of the *Vedas* and the *Vedas* are the eternal divine, revealed knowledge. Our ancient seers were fully aware about the Eternal Truth. The realisation of the Eternal Truth can not be related with one historical period only. Just as you people know about "the law of gravitation." That is an eternal law. Billions of years ago, the ancient Indian seers were aware about it, No body knows, who invented this law first. In the western world, one person, named Newton realised this truth and declared it. The people started saying it "the law of Newton". Actually this truth was not realised by Newton only; it was already described in the *Vedas* centuries ago. In the *Vedic* literature, we find, the great seers of ancient times always tried not to connect their names with the great knowledge and that knowledge was not related with some particular period too. Due to that, no body knows, when the great seers started the description of this divine knowledge. Later on by its own greatness, that knowledge became popular, "Mandookyopanishad" is found in the same line. In *Vedic* literature, this *Upanishad* is related with *Atharvaveda*.

The *Vedas* actually are 'one', because the knowledge is always one, that can never be divided into parts. One knowledge always appears in different forms being related with different subjects. Subjects become the root cause of the classification

in knowledge. Knowledge is not of different kinds, be aware about it. Our great seers told that the knowledge is one, infinite & indivisible. They told, when you try to use your knowledge in connection with some particular subject, that knowledge is described on behalf of that subject only. Just as you may think and use your wisdom for different subjects i.e. for medicine, politics, society, spirituality, psychology etc. and you may try to describe them in different ways and names, that way, the subjects can be many, but the knowledge in itself is one. The categories of subjects actually are not the categories of knowledge, because the knowledge can never be categorised, only the subjects are categorised. In the same way, the *Vedas* are one. The term "*Veda*" in Sanskrit language means "the knowledge". The knowledge is always infinite, eternal, one and absolute. That is why, we eastern philosophers say that the *Vedas* are eternal.

The whole eternal infinite knowledge can never be produced by one person only; due to that the *Vedas* are told to be "*apaurusheyah*" that means they are not created by some one person only, they are coming in the lines since ages. Knowledge is eternal, because knowledge is always received through knowledge. Just as you people are sitting here, you are listening to me, you are increasing your knowledge. How you are doing that? Reflect upon it for a while. You can not receive knowledge without knowledge. You people already do have knowledge. By using your that previous knowledge, you are able to increase your knowledge further. Even the increasement and decreasement of knowledge is just for saying. Actually knowledge can not be increased or decreased. Be aware about this truth too. In Sanskrit language, there is one word "*abhibhya*", that is used for a common human faculty of understanding. That indicates, everybody in this world is "*abhibhya*" (i.e. knowledgeable or aware). According to *Vedanta* philosophy, each person, being the manifestation of the supreme omniscient cause (Godhead), is potentially omniscient; but the person is not aware about it. When you hear something from your master, you become aware; the master creates awareness, he does not pour the knowledge into you.

According to the spiritual science, in this world, one supreme common consciousness is pervading every mind-stuff, the all-pervading consciousness is subtle and indivisible; whatever is indivisible, that can never be a part, that can not be a fragment; that is always whole. When you see the sky in a pot or in a house, you see it as a part but when you see it out of the pot or the house, you see it as a whole. The endless space seems to be confined in a pot or a house. Actually, the space is not small or limited. The space in a pot or in a house, may be called a “*ghatakash*” or a “*mathakash*” but the space is space, that can never be confined, limitised or divided. That is always undivided, unlimited and infinite. Just as the space is undivided, endless and infinite, whether it is seen in a pot or in a house or in the form of endless sky; in the same way, your real-self is endless, infinite and undivided, whether it manifests itself in a large form or a small. Even that individual real-self, being the projection of the supreme omniscient consciousness, is potentially omniscient, but the individual being is not aware about it. Neither a master, nor God Himself can pour the knowledge into a person. Knowledge is not created by any power; neither it is given by a person to another. That is potential, divine and eternal. That is not attained deliberately through effort, that is above effort. That eternal knowledge is called “the *Vedas*”.

That eternal divine knowledge is available in four aspects; so it has been given four different names, i.e. *Rigveda*, *Yajurveda*, *Sameveda* and the *Atharvaveda*, according to their own particular subjects. These are the four divisions of one eternal divine knowledge, according to the different subjects. *Rigveda* is related with pure knowledge. *Yajurveda* is related with action and *Samaveda* with the prayers. In other words, we can say, *Rigveda* is related with the cause, the nature and the form of the divine power, the divine agencies. How one can understand about those divine powers, how one can have approach to those powers through knowledge, that is the subject of *Rigveda*. *Samaveda* is related with devotion. How to have approach to those divine powers through sweet sound, that is described in *Samaveda*. That is the devotional aspect of knowledge. If one has good

knowledge, but not sweet heart, the knowledge becomes useless. So the *Samaveda* related with sweet devotion, is also important. If a person has love for somebody, he has to be aware that his love is pure or not. If one loves a person for one's own enjoyment only, that is impure and self-centered love; that will take the person to hell. If one loves a person, without any selfish motive, just for the pleasure of the beloved that is divine love, that will lead the person towards heaven. So, be aware about it. Knowledge and love or devotion without service or sacrifice is useless. How to put one's knowledge and love into right action, right service, that is the subject of *Yajurveda*. *Yajurveda* is called "Karmaveda" too. *Karmaveda* means the knowledge of right action.

One has to be aware about this fact too, that all knowledge can not be used into action completely. Just as a person realises that one Supreme Consciousness is residing in every heart, he can not give this knowledge into life. If one is aware about this reality, one's actions can automatically be for the welfare of all. One can love every being just like one's own-self. He can be helpful to all the living beings. This way, the knowledge and the devotion can appear in life in the form of right action and virtuousness-. So *Yajurveda* teaches us, how to utilise the power achieved from the Divine, in the best way. So the three *Vedas* are related with three subjects.

There is fourth aspect of this knowledge, that is called "*Atharvaveda*". The word "*Atharva*" in Sanskrit language is derived from two words "a" and "*tharva*". The Sanskrit word "*tharva*" means movement. The word "*atharva*" means without movements. All the activities of this primordial world are related with movement. In "*Rigveda*", we try to know about the divine faculties, that is activity. In *Samaveda*, we find movement because we try to be one with the supreme divinity. In '*Yajurveda*' too, we find activity and movement, because there we try to utilise our knowledge, ability and power received from the divine, for all living beings in the best way. So these three *Vedas* are related with the activities and the movement; but "*Atharvaveda*" is a

knowledge, that is related with the Supreme Godhead. Where there is no movement, no action, that knowledge is called “*Atharva*” (without movement). Now we have to see “what that” “*Atharva*” is? Where there is movement and diversion, there is differentiation and limitation, that is “*tharva*”. Where there is no movement, no diversion, that is ‘whole’. That is infiniteness, that is “*Atharva*”, that is the supreme cause. So the word *Atharvaveda* means the knowledge related with the supreme cause, not with the effect. In our holy scriptures that is called “*Brahmveda*” too, that means the knowledge related with “*Brahma*”, “the Absolute”.

The knowledge of *Atharva*, the Supreme *Brahma* can not be practiced into action, that can be realised only. When one reaches the highest level of consciousness in *samadhi*, the intellect and the mind become stable. The senses and the physical structure also become stable. We read in the *Upanishads*—

*Yada panchavatishthante gyanani manasa sah.  
Buddihshcha na viceshtati taamaahu parmam gatim.*

(Kath. 2/3-10)

i.e. when the five cognitive senses become stable with the mind, the intellect also has no movement, no reaction, that is called the highest stage, the highest level of consciousness. So the great seers say, when one achieves the highest level of consciousness, the intellect, the mind, the senses and the body, all become movementless, at that stage, one realises the Ultimate Truth, that is beyond movement, beyond action. That Ultimate reality is called “*A-tharva*” (devoid of movement). So the knowledge, through which one can realise that Supreme Truth and can achieve stability (at physical, sensual, mental and intellectual level), is called *Atharvaveda*. This *Mandookyopanishad* is related with that *Atharvaveda*, so it deals with the Supreme consciousness, where there is no movement, no activity and no action. There is calm and quite serenity, that is the highest level of meditation, there is the complete absorption of the individual self into the Supreme consciousness, at that stage.

In our ancient Indian traditions, there was a very good process in practice. Just as I am teaching here and you people are listening quietly, gently and politely, the same process was adopted in the ancient times. Rather the great seers did not live in the cities. They used to live in the forests. The seekers always tried to approach them. They used to go to the forests and sit beside them. In the holy historical scriptures, we see, the seers are always sitting under the sacred holy trees of e.g. bungua fig or mango etc. Even today, these trees are considered to be the holy trees in Hindu tradition. When the great seers were sitting under the holy trees, the seekers of Truth used to approach them and ask some questions about the Supreme cause, the divine powers and their relation with life too. The disciples used to ask many other questions about various subjects.

The seers used to explain those subjects to them. The knowledge received by the disciple or the pupil sitting close to his master, is called *Upanishad*. I have already referred, the Sanskrit prefix "up" means near and the prefix "ni" means "with stability". The root "sad" means "to sit". So the word *Upanishad* derived from the terms-' *Up-ni-sad*" means "the knowledge achieved, sitting near the master with quiet, stable, non-fickling mind and open heart." Sometimes you might have watched a small bird, which is sitting with open mouth and waiting for his mother. The mother bird brings the food and put that into the open mouth of her child. That is a very much touching and charming scene. Just like the innocent small bird, when a disciple sits near his master with open heart and is waiting for that knowledge eagerly, the master pours the knowledge with grace, that is called *Upanishad*. Even now, when you sit like that small bird with keen desire and open mind, your master must pour into you his knowledge with love and affection just like the mother bird. The master makes you aware about that Supreme Truth. That teaching is called *Upanishadic Vidya*, i.e. "the knowledge of the *Upanishads*", the knowledge given by the master personally to the disciple sitting nearly. We see such references in many prayers in *Upanishads*; as the pupils pray at one place—

*Ya upanishatsu dharmaste mayi santu, te mayi santu.*

i.e. O my Lord! make me able to receive the divine knowledge from my master. In other prayers, they prey, "O my Lord! make my body, mind, intellect and life stable, so that I can receive the knowledge from my master properly. So my dear souls! I was telling you people that this *Atharva-yidya Upanishad* is called *Mandookyopanishad*. Though there are many *Upanishads*, related with *Atharvaveda*, but this one has very great place in all the *Upanishads*. I will explain it further.

*Hari Om Tat Sat*

## Chapter III

**M**y dear souls!

In the beginning of *Mandookyopanishad*, the pupils are praying to the Supreme Godhead and the divine powers. All the divine powers are also considered to be the manifest form of the Divine Supreme Cause. So the first prayer of the *Upanishad* is—

*Bhadram karnebhi shrinuyam deva  
Bhadram pashyema akshabhir yajatrah.  
Sthirahirangais tushtuwan sastan-  
Ubhiryashema devahitam yadayu.*

This is a very great prayer. You will feel wonderful, if you understand its meaning. The pupils are praying to God for making their life divine, auspicious and powerful. They are wishing that their ears may hear only good words and auspicious sounds, their eyes may have only good visions, they may be able to receive the whole divine knowledge whatever the master teaches them properly. The disciple is praying to receive the good and the divine sounds only because that is the only way to receive divine knowledge. The pupils of *Vedic* age always prayed to have auspicious sights through eyes.

Now a days, we notice most of the people are interested to listen various meaningless sounds and songs through radios and televisions etc. They do not care what kinds of sounds they are receiving. That way their hearts, ears etc. are polluted. The sounds have very important place in life. In our Sanskrit language, there

is one word used for the ‘mother’ that is *amba*— that indicates that mother is a sound-giver personality. I mean to say that the sound effect is so important that for a mother who gives first sound to the child, we designate her as *amba* that means a ‘sound giver’. First of all the mother gives the sound to the child, so she is called ‘*amba*.’ The child’s first language is called ‘mother-tongue’ not father-tongue or radio or television tongue. Mother tongue means the language spoken by your mother. Whatever words you heard first from your mother that becomes the root seed of your knowledge, that is the root sound. You never forget your mother tongue. So, my dear, I was telling you people that your whole knowledge is through hearing or seeing.

Sense of hearing or sense of vision, these are the two great important senses in life. So, in the beginning of this *upanishad*, the great seer and the pupils pray, “O my Lord! may we listen auspicious sounds always and we should always be able to see divine forms, divine scenes, not dirty or demonic scenes because whatever we know, we know through our ears and eyes only. Our eyes and ears both are the main sources, through which we receive knowledge from outside. So, if you always see auspicious scenes, hear auspicious sounds, your knowledge will also be auspicious and divine. They further pray to God that their life should always be busy in worships; they should always be engaged in doing some auspicious activities and work for the humankind. They pray that their each limb must remain stable and strong, because if your physical structure is not healthy and strong, you will not be able to receive divine knowledge. A sick person can not be able to receive divine knowledge, because his mind can not be stable. If one sits in meditation and his legs are aching and bothering him, he cannot sit properly. If one’s body is stable and strong, only then one can meditate properly. That is why the pupils pray to God to make their bodies and limbs strong and stable. They wish that they should be able to worship God and think about Him always. They wish that their life and consciousness should always be united with God’s presence.

They say that they do not want life for hundred years only to enjoy with the worldly affairs. They want the period of life, which is related with divine service only. They express that life is valuable only if it is related with the divine service. That part of life is useless which is connected with just worldly materialistic affairs; because, if one is always using one's time and life in worldly materialistic affairs only, that will definitely lead the person towards destruction and exhaustion, that gives a hell like experience in the end because matter is always painful. On the contrary, if one is utilising one's life span energy in divine services; one will be getting closer and dearer to God and divinity, that is a heaven-like experience in itself. So the seers are praying to God, "O my Lord! give me that much period of life, that can be utilised for your divine service only." They say, "we do not want to live long without any divine purpose, we want to live purposeful life only." When they say, "*vyashema devahitam yadayuh*," this is a very great prayer. They mean by that, they want only that much lifetime, as they can utilise it in worshipping divine powers, divine God.

There is one another *hymn* related with that prayer; e.g.—  
*Swasti na Indro vriddhashrawah*. *Indra* in this *hymn* means, "the Supreme Godhead". In the *Vedic* texts, the word '*Indra*' is used for four meanings. The first meaning is "the Supreme cause" or the Supreme consciousness. The second meaning is "the Sun", the third meaning is the 'thunder God' and the fourth is used for our individual inner self. So the word '*Indra*' has four meanings in the *Vedas*, the individual real-self, the thunder God, the Sun God and the Supreme God. Here, in the prayers, where the great seers say, "*Swasti na Indro vriddhashravah*", the word *vriddhashravah*" means one whose glory and fame is spread in the whole universe. This expression can be possible only for the Supreme Godhead, because we read in the other *hymns* too that the whole visible phenomenon is the glory of that Supreme Godhead. In the form of all the universes of past, present and future, we see all His glory. So the seers are praying to Lord *Indra*, the Supreme Godhead for making their life auspicious and purposeful. The word '*swasti*'

in Sanskrit means peaceful and purposeful, not useless. They are further praying to lord '*pusha*', who is "*vishvavedah*" the knower of the whole universe. That knower of all is the Sun God, because everything is growing in the light of the sun. Everybody moves only due to the light of the sun. There is no existence without sun in this world. We know all about it. So the sun God is the knower of all. It is called "*pusha*" here. In *Vedic* ideology, the Sun is not a bundle of atoms only. It is a deity. It is a divine power full of knowledge, full of life; because all life appears from sun only. Life in world is just due to the sun waves. Now a days even the scientists have approved that there is no life without sun. Life comes through sun only, due to that it is omniscient too. That is why it is called "*Vishvavedah*" i.e. the knower of all.

They further pray to Lord "*Tarkshya*" who is the killer and destroyer of the enemies. The great seers pray, may Lord *Indra* (whose fame is spread all over the world) Lord "*Pusha*" the Sun God (the knower of all) and Lord *Tarkshya* (the killer of the enemies) be auspicious for them. In the end they are praying for the master of knowledge, the deity of knowledge that is called "*Brihaspati*". *Brihaspati* means the master of the intellects. The deity, who is the master of our intellects is called "*Brihaspati*". All the *Vedic* seers pray that Lord *Brihaspati*, the master of intellects" may be auspicious and peaceful to them. So first of all, the great seer *Mandook* too is praying to gods and deities, then he is starting the teaching of the *Upanishad*. The first word of "*Mandookyopanishad*" is "*Om*", e.g.—

*Om iti etadaksharam idam  
sarvam tasyaupavyakhyanam.*

i.e. whatever we are seeing in visible form, whatever we are feeling in perceptible form, whatever we are speculating in causal form, all these are the projections of one divine sound only, that is called "*Om*" A great question arises here, sound is the cause of projection or projection is the cause of sound? Sound means "*Om*" *Om* is the name of the Supreme cause. How can the

name 'Om' be the cause of all this projection? If 'Om' is the cause of all things, how can that be the name of that Supreme cause? This is a great question. It was answered in this *Upanishad*. I will explain it tomorrow.

***Om Kham Brahman***

## Chapter IV

**M**y dear souls!

The great seer says, '*Om iti etad akshram*', i.e. the divine sound '*Om*' is '*akshram*'. *Akshram* means imperishable. Sound is always imperishable because sound is non-component. Whatever is component that is perishable. Whatever is non-component that is imperishable. Sound is non-component, so it is not perishable. All the sounds are the manifestations of one sound, that one sound is "*Om*" i.e. 'a' 'u' 'm'. With 'A' you open your mouth, with 'u' you turn your mouth little bit inward and with the sound 'm' the mouth is closed. This is all one sound. When you are neither opening, nor twisting, nor closing your mouth, even in that calm and quiet position, the sound is there because the sound is eternal and imperishable. This sound is called to be the root-cause of this universe. The universe is the result of the vibrations and the sound is the cause of the vibrations.

Now a days, even the modern materialistic science has proved and declared this Truth that the universe is the result of the vibrations and the root cause of the vibrations is the sound. So the sound is the root cause of this projection. According to the seer *Mandook*, that sound is "*Om*", and that is "*aksharam*", "imperishable". Due to that, he declared "*Om iti etad akshram*".

This sound, we find in every religion. In *Sanatan Vedic dharam*, we say "*Om*". In Christianity, we find "*Omen*". In Islam, we find this sound as "*Amin*". The root sound is "*Om*". That is why, when the wise men search the root cause of all the religions,

they reach at the same one point, that is eternal sound. That eternal sound is "Om". When you sit calm and quite without any external or internal movement, even then you can listen this sound. This sound is always going on without any effort. In Sanskrit language, there is one word "anaha" that means "unbeaten". Normally when we speak, our thoughts strike three ways, mentally, physically and in the air through breathing. First of all, we are struck inside mentally, then physically, then in the air that is through "pran". In speaking, we use our "pran" (breathing). First, we think in mind, that is also an action. Something strikes to our mind, when some idea comes to our mind, we say, it struck to my mind, after something comes to our mind, we try to bring it to our tongue, when our thoughts strike to our tongue, they create different sounds in mind. When those sounds are struck with our breath in air, then the sounds are produced externally, this way, we strike our-self with mind, tongue and breath, then we create sounds. When we do not use anything, neither mind, nor tongue, nor breath; we keep all the things stable, we just observe; even then we listen the divine sound 'Om' That divine sound is always going on without any effort, movement or striking. That very divine sound is the root cause of this universe. I have already told you that this divine sound creates the vibrations and the vibrations are the root cause of the projection of this universe. The great seers of the *Vedic* age realised and declared this truth. In the whole *Vedic* text, wherever there are descriptions about the cause and the manifestation of this universe, the great seers always say that the ultimate cause of this creation is "Om", that is the Ultimate Truth.

In *Kathopanishad*, a disciple asks his master, "O my Lord! I want to know, what the Ultimate Truth is?" The master told—

*Serve veda yat padamamananti  
Tapansi sarvani cha yad vadanti  
Yadicchanto brahmacharyam charanti  
Tattepadam samgrahena braveemi omitietat.*

(*Katha. 1/2-15*)

i.e. "O my dear disciple, the great divine sound, whose glory is in all the *Vedas*, for which all the austeres are expressing their respects; in the search of whose knowledge all the celibates are observing celibacy, that is "*Om*". The great seer further says that He is telling and explaining the same Truth in brief.

All the philosophers and knowers of Truth have declared that "*Om*" is the Supreme Truth, the Supreme Cause. The great seer *Mandoor* too declared in the first *hymn* of his *Upanishad* that the divine sound "*Om*" is imperishable, eternal and non-component, so is the root cause of this universe. In the first *hymn*, the first part—

*Idam sarvam tasyaupavyakhyanam.*

It has a great meaning. That means, "whatever we are seeing, perceiving, imagining and speculating in this world, that all, being the projection of "*Om*" (the eternal truth) is its description too. This is a great reality that without this universe, no one could know the Supreme Cause. The Ultimate Cause can be known through this universe only. Due to that, the universe is told to be the description of the Supreme cause; that means this universe is an interpretation of that Supreme Cause.

The word "*Upavyakhyanam*" means the partial manifestation. So the *hymn* indicates that this universe is the partial manifestation of the Supreme Godhead. Through this universe, you can speculate, imagine and think about the Supreme Cause; because when we see the effect, we can say there must be some cause too. Same thing we read in the "*Rigveda*"—

*Etavanasya mahimato jyayanshcha purushah.*

i.e. "this" universe is the glory of the Supreme Godhead. He Himself is still beyond it, so the word "*upavyakhyanam*" in "*Mandoorkyopanishad*" means that this universe is the glory of "the Supreme Cause" that is still beyond it. The whole projection

is told to be the description of that Supreme Godhead, because we can read it, we can understand it. When we read and observe this universe properly, we can realise the Supreme Cause. That Supreme cause is called "Om". So here in the present *hymn*, the great seer says, whatever we are seeing, observing and knowing, that all is the projection of the Supreme sound "Omkar". He further says, whatever was in the past, is in the present and will be in the future, that all is related with "Omkar" only. So this universe is nothing but the description of "Omkar", the Supreme sound. Due to that, the *Upanishad* says, all is nothing but "Omkar". The great seer further told—

*Yat cha anyat trikalateetam.*

Whatever is beyond this all, whatever is beyond the limit of past, present and future, that also is "Omkar" because the whole Supreme *Brahman* can not appear into the form of this universe, we all are aware about this very well now. In the *Vedic* texts, we read at many places that this universe is just like a bubble in the ocean. The whole ocean can never appear into the form of one bubble; countless bubbles are appearing & disappearing on the surface of the ocean and are floating on it but the ocean is ocean. In the same way, the great seer is trying to explain here, the whole Supreme cause will never appear in the form of the universe. There are countless universes emerging, existing & again merging back into the Supreme cause; but all the universes are only the partial manifestations not the whole Supreme cause itself. So this *Upanishad* says, 'whatever is existing in the form of the creation and whatever is even beyond this projection, that all is "Omkar"'. It means, "Omkar" is related not only with this universe and the "cosmic soul" but whatever is the cause and the source of all, that is also "Omkar". When we say "cosmic form", we talk about one "Cosmos". Actually cosmos is not only one, there are innumerable universes in the space. One can realise this truth even today through proper practice and research. Due to that the great seer says—

*Yatthaanyat trikalateetam tadapi Omkareva.*

i.e. whatever is beyond the boundaries of time, that also is *Omkar*. About that one Ultimate Truth, I am trying to teach you people here. In order to understand that you have to relate yourself with this divine sound "*Omkar*". That very divine sound will lead you towards the ultimate destination, that is beyond creation, time and space etc. Time and space both are related with your own mental projection. The Supreme truth is beyond these all, the time, the space, the projection etc. Whatever is beyond this all, that is also "*Omkar*". That is why "*Omkar*" is called "*Akshram*" i.e. (imperishable). So we have to be aware about this imperishable truth. For the realisation of that, the great seer '*Mandoor*' has provided us the teachings. I will try to teach the same here in my this visit. Now we all will pray—

*Om bhurbhuvah svah, tatsa vitur varenyam.  
Bhargo devasya dheemahi dhiyo yo nah prachodyat.  
Om Shantih-Shantih-Shantih!*

## Chapter V

**M**y dear souls!

May God bless you all, May He lead you all from darkness to light, from unreal to real, from death to immortality, May He shower upon you His divine love and wisdom. *Om kham Brahmal*

Today, I will try to elaborate and clarify the previous explanations again. I was telling you people that your individual life is the projection of nature and spirit both. Nature and spirit both are limitless. There is no difference between the two. In the causal form, both are inseparable. The *Vedic* seers realised this truth and they declared that this energy is the power of the spirit. The whole universe is the projection of one supreme power. You are the part and parcel of that Supremacy. Just as the sun ray can not be separated from the sun, in the same way, you do not have existence separate from that Supreme cause. You are always one with that. In meditation, you try to realise your real position. Meditation does not give something new to you, it is only for making you able to realise your own real status. It enables you realise, what you really are. By nature, your senses, your eyes always look outside and you get involved into the external world; due to that, you do not become aware about your real nature inside. All the holy scriptures, the great saints, the great seers, the *yogis*, the sages try to teach you not something new, they all try to make you aware about your real nature. They direct you to be aware about your real-self. Do not think that after realising the highest level of consciousness, you will gain something.

There is nothing to gain in this world. Gain and loss, both are related with your individuation only. So you should always try to be aware about your real-self. In this individuation, you will never find peace and tranquility; because individuation is not real; that is not eternal, individuation is just a transitory projection. In reality, you are infinite. That is a doubtless fact. You are not aware about your infiniteness. Through meditation, you can realise your that very infiniteness, nothing else. When you realise it, you will be the happiest person in the world. Without any possession, any belonging, any effort, you will be the richest person in the world; my dear! When you will realise your own-self, you will know your greatness. This *Mandookyopanishad*, I am teaching here, is giving the same ideology.

As I have already referred that there was a great seer in the school of "Atharvaveda". His name was *Mandook*. He performed a great practice and austerity. He realised the Supreme truth and taught that to his disciples. His that very teaching is available in the form of *Mandookyopanishad*. I am going to teach that very *Upanishad* these days here. This great truth has been realised by myself too; you too can have that experience, because you all own the same potentiality. You have same faculties, same means, through which one can realise that truth and can enjoy with one's own-self. Every human being is bestowed with the same potentialities, there is no doubt. The divine spark is residing in every *brahmachakra* (the top of the human head). Through meditation, by your own effort, your own practice, you can turn it into a flame. Otherwise, that remains in the latent position upto your last breath. This spark is divine. It never finishes. If you are not able to turn it into a flame in present life, you have to try it in the next. Actually the real purpose of getting human life is, to realise that Supreme truth, the Ultimate reality of life. In this *Upanishad*, as I told you, the great seer *Mandook* is teaching that this universe is nothing but the projection of the divine sound, Be aware about it. I will suggest you people to relate your intellect with my intellect then you will be able to catch this ideology. Be aware about the infinite energy; be aware about the supreme consciousness, that is also infinite.

When in the light of infinite consciousness, infinite energy moves, it creates a divine sound. That divine sound vibrates into force and changes the energy into shape, a particular form. Energy has five principal elements in itself. Their nature is totally different from each other. Just as fire always flings upward, water always flows downward and air flows in the space. You can reflect upon the functioning of these elements. The movement in energy is always found in the circle form. Continuous movement of the vibrations in circle form, makes a big form, that is called a big egg. The big egg is the projection of these five primordial elements. These five elements are always residing in nature. When nature is inspired by the Supreme consciousness, then the divine sound and the movement starts. So this movement is the result of the vibrations of the divine sound. That divine sound is called "*Om*". In the *Vedas*, the great seers gave this sound, the name "*Om*". I was telling you people yesterday too, that in every faith, it is accepted as the root sound, whether it is accepted as *Om*, *Omen* or *Amen*. The form can be different but the basic idea is the same. So I was trying to explain that this divine sound "*Om*", is eternal, ever existent and imperishable. That is why the great seer stated, "*Om iti etad akshram*" (i.e. the divine sound "*Om*" is 'imperishable').

In the creation, actually there is nothing that can ever be perished. This universe is imperishable; because sum total energy is always even. There is no increasement or decreasement in energy. There is only a true eternal process that is always going on into it. The name of that process in Sanskrit language and *Samkhya* system of philosophy, is "*sancharh*" & "*pratisancharah*".

The term "*sancharh*" of Sanskrit language means emergence and the term "*pratisancharah*" means mergence. So in this creation the process of emergence and mergence, exposition and dissolution is always going on. This is a fact well realised by the Indian *Vedic* philosophers. According to them, this universe is nothing but an exposition of the Supreme eternal cause. That Supreme cause has been realised and indicated as "*Om*" "the divine sound". The sound is the property of ether. In our reach,

there is nothing subtler than the ether. Whatever is subtler than ether, that is beyond our reach. Whatever is beyond our reach, we cannot say something about that, that is why the great seer indicates—

*Om iti etad akshram idam sarvam tasya upavyakhyanam.*

i.e. whatever we are seeing, perceiving, speculating or imagining, that all is only the projection, the exposition of “the divine sound Om”, nothing else. Here the great seer means to say that this universe is the perfect exposition, the complete explanation, description of that divine sound ‘Om’. He further says-

*Bhutam bhavat bhavishyaditi sarvam Omkar eva.*

i.e. not only that whatever we see, rather whatever was in the past, whatever is existing in the present and whatever will become in future, that all is the exposition of this divine sound, ‘Om’. The great philosopher further declares, “*yucchanyat trikalatetam tadapyomkar eva*, i.e.” whatever is even beyond all this past, present and future, i.e., in the causal form, that also is the exposition of the divine sound, “*Omkara*”. So I am trying to make you people aware about that divine sound “*Omkara*”.

When we meditate and recite ‘Om’, we start from “*mooladhar*” the lowest *chakra* (the lowest centre of life energy in our body) and bring it upward towards the *brahmachakra* (the highest centre of our life energy, that is located in the top of our head), in this way, you are measuring the whole universe, because according to the *Vedic* philosophers, your physical structure is the model of the whole universe. In other faiths too, we read that man is the idol of Godhead. In the *Vedas*, we read, “*Sahasrasya pratima purushah*”, i.e., a human being is the model of Godhead, that means, whatever is residing in the cosmic form, same properties are existing in your own life too; but this is found only in human life, not in all other beings. These properties do exist in other beings

too, but they are found in latent form, not in developed form. Just as an animal also has intellect but that is not found in that much-developed form as is available in the human being. That is why the animal does not have that kind of tongue or speaking quality etc., as human being has. An animal can not communicate himself like a human being. Even if the tongue of human being is very thick and rough, he cannot speak well. A good and great orator must have a very refined and subtle tongue. You might feel surprised to know that the *yogis* practice meditation by turning their tongue inward. In *hathayoga*, that is called “*khechari mudra*”, i.e. the position of the tongue, when its tip is joined with the palate in its void space, that is the ‘*kham*’ of the mouth. The *Sanskrit* term “*kham*” means “space” in English. So I was telling that the *yogis* in order to make their tongue refined, practice “*khechari mudra*” in their meditation. You people know that the properties, which we find in the human being, are residing in the animals and plants too, but there, they are found in latent form, not in developed form. In human life, they are much developed. That is why in the holy scriptures, the human being is told to be the model of that Divine Supremacy Himself. Due to that very reason, Jesus Christ told humankind, “you must be perfect as your heavenly father is, because you are a child of the Divine father. As I always indicate that divine energy is our divine mother, Supreme consciousness is our divine father. We are children of both. When you will be aware about this fact, automatically you will realise infiniteness in your own life. You can say, my body is very small, how I can be infinite? You can understand this reality through example. Just as you see a lamp. A lamp is very small in size, but the light in the lamp is the projection of the infinite light. Just as the light of a lamp, though appearing in very small form, is not losing its infiniteness; in the same way, your life is appearing through this small form of your body, but that is not losing its infiniteness. In reality, you are infinite, that is your birth right. You can never lose that, though you can ignore it. So the great seer stated here, whatever was (in the past), whatever is existing (in the present), whatever will become (in the future), even whatever is beyond

these three boundaries of time, that all is *Omkar*. The reality is only one '*Omkar*', nothing else, "yacchanyat trikalateetam tadapi *Omkar eva*".

In the next *mantra*, the great seer *Mandoor* says, 'Sarvam hi etad Brahman'. The word 'Brahman' is a very great word. In Sanskrit language, there are some words, which can not be translated properly in other languages. Amongst those, the word 'Brahman' is one, it can not be translated into English language exactly. I will try to explain its meaning. In Sanskrit language the word 'Brahman' is derived from the root 'brinh' that means 'to expand'. So the term 'Brahman' means the power that expands. How much it can expand, nobody can tell you. It can expand upto unlimited extent. So the power that has potentiality to expand upto infinite extent, is called *Brahman*. That 'Brahman' is the root cause of expansion. The word 'Brahman' gives two meanings, according to its grammatical derivation in two ways. One derivation is 'Brihanti iti Brahman', that means "He who expands, is *Brahman*." The second derivation of the root "brink" with the suffix 'nich' is *brinhyati iti Brahman*, that means He, who becomes the efficient cause of the expansion is '*Brahman*'. In the base of the projection of this world, there are two causes, efficient and the material. The efficient cause of the creation is the inspiring force for expansion, the material cause is, that itself expands. In philosophical terminology, both the causes are '*Brahman*' itself. Here in this *mantra*, the word 'Brahman' gives both the meanings; the energy, that expands in the form of the universes and the Supreme consciousness, which becomes the efficient cause, the inspiring force in this expansion. Here the great seer is talking about '*Brahman*' the Supreme Godhead, that has two aspects, consciousness and energy. That *Brahman* is designated as '*Om*' in the *Vedas*.

According to our *Vedic* philosophy also *Brahman* itself is the efficient and the material cause of this world, because if we accept that *Brahman* as the material cause only, he can not be '*Brahman*' the whole, the infinite. If we accept Him as the efficient

cause only not the material cause, even then it is very hard to understand and explain, how that *Brahman* is the whole, ‘the absolute’? So ‘*Brahman*’ being the whole, the absolute by itself is the efficient and the material cause both; due to that the great seer calls Him the ‘*Brahman*’ that means ‘One’ without the second, one without the auxiliary, one without the other’s help. He has no assistant. He is one, absolute, infinite. So the great seer states here, “*Sarvam hi etad Brahman*”, i.e. whatever we are seeing, that is only the projection of one Supreme cause, that is ‘*Brahman*’, been designated as ‘*Om*’ in the previous *hymn*. That ‘*Brahman*’ is the material cause and the efficient cause both.

In the *Vedic* philosophical treatises, in reference of the origin of this world, we find the description of three kinds of causes, material, efficient and instrumental. In these three kinds of causes, the philosophers told nature is the material cause, God is the efficient cause, *Karma* is the instrumental cause. They say, with the combination of three causes this universe appeared. That ideology is called the school of *arambhavad*. For example, we see a watch. It has been made by a watchmaker. It is made out of some material. Some instruments must have been used to make it. In the same way, we see a clay pot, that is made of the material “clay”, it is made by a pot-maker and some instrument is also used to make its form in shape. So clay is the material cause of the clay pot. The pot maker is its efficient cause and the special wheel becomes the instrumental cause for making it. The school of ‘*arambhavad*’ explained three kinds of causes behind this creation. They say that the material cause of this universe is “nature”, the efficient cause is the Supreme Godhead Himself and the instrumental cause in it, is “*karma*”. They accept “*Karma*” (the actions) as related with individual soul (*Jeeva*) eternally, perpetually. This theory is called “*karmic theory*” too. There is another school of philosophy that is called *parinamavad*. The school of that system, accepted two causes, the nature as the material cause and the ‘spirit’ as the efficient cause. The school of *Vedanta* philosophy accepted only one cause behind this creation. They declare, the supreme cause of this creation is ‘one’ without the second. That school is

called 'vivartavād'. They say, there is only one cause behind this whole creation. That same one cause becomes the 'efficient' and the 'material' both. According to their ideology, no question arises about some special instrumental cause, because they say that the supreme cause itself is the abode of power with his own will, he can do whatever he likes. Even in this world, we find many *yogis*, who after realising the highest stage of consciousness (i.e. the stage of oneness with the Supreme Godhead), can change the material phenomena according to their own will. The Supreme Godhead, 'the Brahman' is the master of all the masters. He is the knowledge itself. Maharishi Patanjali says in his 'yoga aphorisms' book, "Yoga sutras"—

*Poorveshamapi guruḥ kalena nāvachchedat.*

(*Yoga sutras* 1/26)

i.e. He is the *guru* (the spiritual teacher) of all the '*gurus*' (spiritual teachers). He can do whatever He likes. The projection of this universe is only His divine play. If we think about it, what is the purpose behind this play; if we ask the question why the Supreme Godhead created this universe; for that, they say, this universe is not created by God. This is not a creation, this is a projection. If we accept it as creation, then we have to accept the theory of 'trinity', that means, there are three separate aspects behind this creation, 'the creator', 'the creation' and the created. Here in the manifestation of this world, we do not find any creator separate from the creation, the universe. So it is clear now, that this universe is not a creation, it is a projection. This is a reality, been realised by the great ancient philosopher seers of the *Vedas*. They gave a beautiful example for its explanation in the *Upanishads*. In *Mundakopanishad*, the great seer says—

*Yatho nānabhiḥ srijate grihnate cha  
Yatha prithivyam oshadhyayā sambhavanti.  
Yatha satah purushat keshelomani  
Tathaksharatsambhavatiha vishvam.*

(*Mundak. 1/1-7*)

The great seer says, "just as a spider himself becomes the material, efficient and the instrumental cause in making its web; he produces the web from its own-self without any other help. The web is the projection of the spider's own ability, own power, nothing else. In the same way, the Supreme *Brahman*, the imperishable reality projects this universe from His own-self, with his own power and ability, then He enters into it and resides in it. In the same *hymn* the great seer further says, just as the herbs and plants sprout on the earth out of their invisible subtle seeds; in the same way, when this creation starts every soul takes birth according to its own seed of *karmas* and "sanskaras". Just as on the same soil, you can grow a chilly or the sugarcane, the crop will come according to its seed. The soil can provide power or energy only. The quality of bitterness or sweetness will be according to the seed. Now one question can be raised how the Supreme consciousness, the sentient being can be the cause of insentient matter. For that the seer says—

*Yatha satah purushat keshalomani.*

i.e. just as we see, in the light of living sentient self-residing in the body, the insentient hair and the nails are growing; in the same way, in the light of sentient supreme *Brahman*, the material universe is always growing. In order to explain the projection of this universe, the great seer has used three examples. He says, just like the spider, that Supreme *Brahman* is projecting itself with his own power and ability. Just as the seeds grow according to its different qualities; in the same way, the individuals take birth according to their own *karmas* (*sanskaras*). He further says, just as in the light of the sentient spirit, the insentient hair and nails are growing in the body; in the same way, in the light of Supreme consciousness, this insentient universe is projecting and appearing. That light-giver is "akshar" (the imperishable).

*Tadhaksharat sambhavatiha vishvam.*

i.e. in the same way, through that Supreme imperishable

being, this universe is growing, appearing and manifesting. These are very great examples that make the ideology clear.

The present *hymn* in *Mandookyopanishad* says, *sarvam hi etad Brahman*, i.e. whatever we see, that is nothing, but one Supreme cause. So the word *Brahman* here indicates that in both the ways as material and the efficient cause, He himself, the Supreme *Brahman* is the only one cause. Now the question arises, where is that *Brahman*? Where and how we can search that *Brahman*, where we can go to search that? The great seer says, do not go anywhere else, turn inside. He says, *ayamatma Brahman*, i.e. this individual soul is also *Brahman*. The word *ayam*, here means the individual soul. If a person wants to tell about the presence or existence of one's own-self, one never indicates towards one's head, arm or leg etc. The person always touches the point between the lungs that is called the *anahat*, centre of life energy in body. In normal position, the individual self-resides in this very centre, the *anahat chakra*. With the practice of higher meditation, one can unite oneself with the Supreme consciousness, residing in the highest centre, i.e. "the *brahmachakra*". So the self, residing in the *brahmachakra* (the highest centre of life energy), is not your individual self, that is the *brahman*, the Supreme consciousness Himself residing there. So *brahmachakra* is the abode of Supreme cause, the Supreme self not of your individual self. The *anahat* centre is the residence of the individual soul, who is governing this body, That is why the great seer indicated here, *Ayatmatma Brahman*, i.e. "this soul is *Brahman*." It has all the potentialities and qualities of the Supreme *Brahman* Himself, as you see your own soul becomes the root cause of the expansion of your body.

If you study the science of "embryo", you will understand it, how that main seed turns into the form of a cell and how a cell turns into the form of the body. How first of all the head appears, then the legs and the arms appear. This process of projection is very charming. The root form, our heart comes in the middle in the central part of our body. That is why we read in the *Vedas*-

*Angushtha matrah purusho madhye atmani tishthati.*

(Kath. 2/1-12)

that means the soul is residing in the middle part of the body. The centre, i.e. the middle part of the body is not considered from the toes. The middle part of the body is measured according to the sitting position. So according to the *Vedas*, the individual soul resides in the heart, i.e. the *anahat chakra*. The middle centre of life energy in human body. So the great seer *Mandook* indicates here—*Ayamatma Brahman*, i.e. this soul in the individual form is *Brahman*, that means this individual soul also consists all the potentialities and qualities, which are found in the Supreme *Brahman*. The Supreme *Brahman* is macrocosm and this individual soul is microcosm. The *Vedas* say, ‘*Sa chanantay kalpate*’, i.e. that Supreme *Brahma* is infinite. If you enter into your innerself, you can realise its greatness, its infiniteness. There in the deeper innermost level, it looks like a dot that is very fine dot. In meditation, when the *yogi* enters into the depth of that dot, there he finds an endless space, that is very charming. That is extremely an enjoyable reality. There is nothing more blissful than that in this world. I have realised that reality. Every practitioner through the proper process of meditation, can realise that truth. That is why, the great *Upanishad* “*Mandookyā*” is saying, “*Ayamatma Brahman*” i.e. this -self is really *Brahman*, because in this microcosm individual form, that’ Supreme *Brahman* Himself is appearing through your body.

The great seer *Mandook* further says, ‘*So ayamatma chatushpada*’ i.e. that self (and this self) has four parts. In the *Vedas*, the projection of Supreme *Brahman* is described in many ways and forms. Somewhere we read this projection in the form of eightfold nature and the spirit (*purushah*). Somewhere we find this description in the form of twenty-four-fold nature and the spirit. In the *Upanishad*, somewhere, this projection is described in the form of five sheaths and the individual self. At another place, we read the projection in the form of three kinds of bodies (causal,

astral and gross) and the spirit. All the systems of philosophy i.e. *Vedanta*, *Sankhya* etc. describe these things in different ways. In *Rigveda*, we read—

*Pado-asya vishwa bhutani tripadasyamritam divi.*

i.e. One fourth of that Supreme *Brahman* appeared into the form of this universe, but the three fourth is divine," that resides in the higher space. In the same way, the great seer *Mandook* is stating in the present *mantra*" so *ayamatma chatushpada*", i.e. that Supreme Godhead, who is residing into your individuality too, has four parts, the four quarters. The word '*pada*' here means the quarter. The word *pada* in *Rigveda* is not used as the foot of an animal, this term here implies the 'fourth quarter' just like a quarter of the coin. The *hymn* here says," this *atma* (the self) has four quarters. These four quarters are described in four forms, you are very much familiar with them. If one gives an example that is beyond our reach, that does not fulfil the purpose. So the great seer explains these four quarters in the form of four stages, you are very much familiar with those stages. These are –, "your waking stage, dreaming stage and the deep sleep of your daily life". Every body is aware about these three stages which are experienced in daily life by all the individual beings in the world; but nobody is aware about the fourth stage; that is not under our normal reach. That stage is the "causal stage", where we lose our individuation, that can be realised through a great practice of mediation. The great seer has just indicated here, that Supreme *Brahman* (the self) has four aspects, four quarters, i.e. four stages. The detailed explanation comes in the further *hymns*.

*Hari Om Tat Sat*

## Chapter VI

**M**y dear souls!

May God bless you all. May He lead us from darkness to light, from unreal to real, from death to immortality. May He shower upon you His divine grace. May He bestow upon you His divine love and wisdom, *Om kham Brahman*.

You people know, I am describing here *Mandookyopanishad*. In the second hymn the great seer *Mandook* says—

*Sarvam ni etat Brahman, Ayamatma Brahman,  
So ayamatma chatushpad.*

i.e. “whatever we are seeing in visible and perceptible form, that is nothing, but the projection of the Supreme *Brahman*”. In yesterday’s talk, I tried to explain the meaning of the word “*Brahman*”. Now I will elaborate more, *Brahman* is neither male nor female, that is “neutral”. According to the *Upanishad* *Brahman* is “Truth, knowledge and infinity”. *Taittariyopanishad* says, “*Satyam gyanam anantam Brahman*”, i.e. *Brahman* is Truth, knowledge and infinity. Truth is neither male nor female. Knowledge is neither male nor female. That is why, *Brahman* is called *tat* in Sanskrit language. The word *tat* of Sanskrit language means “that” in English language. So here the *mantra* tells, that *Brahman* (Truth, knowledge and infinity) itself appears in all visible and perceptible forms. Due to that the great seer declared in this *Upanishad*, “*sarvam hi etad Brahman*”, that means whatever we see in divine form, that all is the projection of the Supreme

*Brahman*, “the absolute truth, knowledge and infinity.”

In this *Upanishad*, the great seer (*Mandoork*) is mainly talking about the absolute truth not about the visible and perceptible one. He says, the absolute, that is existence, knowledge and infinity, appeared into all names and forms. The term ‘hi’ in Sanskrit language means ‘definitely, surely’. The great seer here means to say, whatever he is telling, that is definitely & surely right and true. So the great seer here declares that the whole phenomena is the projection of one Supreme cause.

Now a days, the scientists also are telling the same thing. They say, everything material is the projection of one thing. The *Upanishad* also says that all names and forms are the projection of one thing. That one thing is called “energy” by the scientists. They tell that energy is limitless, formless, colorless and countless. In order to define energy, they use all the negative adjectives. If you ask them, “can we see energy, can we smell or touch energy? The scientist will say, ‘no, you can not’. They say that the energy is beyond perceiving and cognitive powers, that is beyond mind, that is beyond speculation too. They say, one can analyse energy this way. Whatever we see that is not a cause, that is an effect. Every effect indicates that there must be Some cause behind it. The root cause of all the causes is called energy in scientific language. That energy is animate or inanimate, this is another question. The scientists are not sure about this fact. They are still doing many researches and experiments. Sometimes they say that it is psychic. If they believe that it is psychic, then the energy must be sentient. If they think and say energy is inanimate, then it should be insentient. Now the question arises, Whether energy is psychic or inanimate? Our great seers realise that truth through the highest process of meditation. They declared that energy always projects itself into two forms, animate and inanimate both. In the *Upanishad*, we read two words for that, *pran* and *rayi*. *Pran* means the “psychic power” and *rayi* means the inanimate. So the *Upanishads* says, the psychic and the inanimate, both the forms are the projection of one Absolute Truth. That Absolute Truth is

called *Brahman* in Sanskrit language. That is why that *Brahman* is considered to be neutral i.e. neither male nor female. If we say *Brahman* is pure consciousness, then it becomes very hard to describe where from this energy appeared, where from this changeable visible phenomena came? If we believe that Absolute Truth is not pure consciousness, that is inanimate or insentient, then there arises another problem where from the sentient being appeared? Practically, in our life, we see, we have psychic and inanimate, both the energies. We notice that the psychic energy is always controlling the inanimate energy, we watch that both the aspects are inseparable. Still we experience the different and the separate effect of both the energies in life. We can feel psychic different and separate from the inanimate. The Supreme *Brahman*, the main cause is the Absolute. So when we talk about *Brahman*, we talk about the Absolute, not about the partial. Due to that the great seer told, “*Sarvam hi etad Brahman*”, i.e. surely, definitely whatever we are seeing, perceiving, that is *Brahman*, the Absolute infinity, truth and knowledge.

In our philosophical treatises, some seers told that this truth and knowledge; are not one, they are two (entities). They say, truth here means whatever we see in visible form; whatever we speculate, imaginiate, i.e., whatever we receive through our perception, that is called the truth. They say, through which we are knowing or understanding, that is called knowledge. So according to them knowledge and truth are “the seer” and “the seen”. They accept these both (the seer and seen) as infinite, not finite.

In our tradition, there is one sect that believes, truth is an inanimate element and knowledge is the attractive force. There that truth is called *Radha* and the knowledge is called *Krishna*. In Sanskrit language, the word *Krishna* also means “the attractive power.” The followers of that philosophy say that “the truth” *Radha* is always moving around the attractive power *Krishna*. According to that ideology, this universe is just the divine play of *Shri Radha* and Lord *Shri Krishna* that is called *maharasa* in philosophical language. Same thing we read in *samkhya* philosophy, that this

universe is nothing but the divine play of nature and spirit. They gave only the different names. In *Adhyatma Ramayan* (the holy scripture of another faith) too, we see the same ideology. There it is stated by Lord *Shiva*, that the nature is *Sita* and the spirit is Lord *Shri Rama*; this universe is the divine play of *Shri Sita* and *Shri Rama*. In philosophical language, not much importance is given to the names, but the main gist is that this universe is the projection of one “Absolute”. That is “truth and knowledge” both. That truth and knowledge is “infinite” that is called “*Brahman*” in the *Upanishads*. Therefore the great seer *Mandook* told, “*Sarvam hi etad Brahman*” i.e. whatever we are seeing, that is nothing but the Absolute truth and knowledge, that is infinite. Infinity can not be divided. Due to that, whatever we see in diverse form, that is only the projection of “one Supreme Truth”, “*Brahman*”. We see the bubbles on the ocean. Bubbles can never be separated from the ocean. They appear on the ocean, they exist on the ocean, they merge back into the ocean. In the same way, all the names and forms are just the projection, the manifestation, the appearance of one Supreme Reality. The reality is the ocean, the ocean of energy, the ocean of consciousness. In *Taittariyopanishad* too, the great seer declared, *Satyam gyanam, anantam Brahman*, i.e. “*Brahman*” the Supreme reality is “truth, knowledge and infinity.”

Now the question arises, how one can have approach to that *Brahman*; the absolute, how one can realise that absolute truth? The great seer *Mandook* told, “do not go far away, do not try to search it outside, do not seek it in external atmosphere.” He says, “*Ayamatma Brahman*”, i.e. whatever you find in the universe, same thing, you will find in your own-self too. Your body, your senses, your mind, your intellect, these are the projection of divine nature and your real-self is the projection of the Supreme consciousness. Therefore, that Supreme *Brahman* Himself is present here, though not same in quantity but same in quality. So the *hymn* says, -*Ayamatma Brahman*”, i.e. this very individual soul is *Brahman*. The Sanskrit term “*ayam*” means “this”, indicates towards one’s “individual self that is closer, that is present in-front. So this *hymn* means whatever you find in the universe same is present in your

own individual self too. That implies, if you want to know about the Supreme cause, you must try to realise it through your own-self. You need not travel outside and suffer. Everything is in your own life; though in very concise and subtle form as this individual soul is the real projection of that Supreme *Brahman*.

The great seer further says in this very *hymn- sa ayamatma chatushpada*, i.e. just as the Supreme *Brahman* is *chatushpad* (fourfold), in the same way, your real-self also appeared into fourfold form. In *Rigveda* also we read

*Padoasya vishwa bhutani, tripadasyamritam divi.*

i.e. that Supreme *Brahman* appeared into fourfold form. One of those four aspects, appeared into the form of all the names and forms, three-fourth is just the divinity in the space.

The first quarter in this universe is, whatever we see, that is called *vishwabhetani*. That means the universal soul been manifested in various forms, so this is the first aspect that is called *avidya pad* i.e. the mortal form, "the changeable form." This universe is changing day and night, every moment. Change is the destiny of this universe. That is why this universe is called mortal. This is not immortal. Immortal energy is appearing into the mortal form, be aware about it. The subtle cause of this mortal form is immortal. In the *Vedas*, the lower three-quarters out of four are designated as *avidya pad*, *vidya pad* and *anandpad* sequentially. The fourth is called *turiya*. *Avidya pad* here means the mortal, *vidya pad* means immortal and the *Anandpad* here means "blissful". *Turiya pad* is beyond description. So the *Vedas* say that the Supreme cause appeared into four forms, the mortal, immortal, the blissful and the *turiya*. The great seer *Mandoor* says, same thing you will find in your own individual life too. He says that your own individual soul is also enjoying the four stages, the four quarters as we see in the Supreme Being, that all is described further in details.

*Hari Om Tat Sat*

## Chapter VII

**M**y dear souls !

In the third *hymn*, the great seer *Mandoor* says—

*Jagaritasthano bahishpragyah  
saptangah ekonavinshatimukhah.  
Sthulabhugvaishwanarah prathmah padah.*

i.e. the first stage of the cosmic and the individual self is the waking stage. Just as we are enjoying this visible and perceptible world through our nineteen senses with seven limbs, in the same way, that Supreme consciousness is also enjoying this universal form through nineteen mouths and seven limbs. The great seer told, if you will realise your own position, then you can realise God, the Supreme *Brahman*. If you are not aware about your own life, how you can be aware about the Supreme cause. Now we have to see how one can be aware about one's own life. The great seer told, first you think about your waking stage, there yourself is called “*jagaritasthano*”, i.e. he who is resting at the waking stage. At that stage, our knowledge is automatically flowing towards outside. In the *Vedas*, in *Kathopanishad* there is a very good *hymn*, that says—

*Paranchi khani vyatrinat swayambhu-  
tasmat prang pashyati naantaratman.*

(Kath. 2/1-1)

i.e. by nature our senses are extroverted, due to that, they are aware about the external world, not about the internal. Your

eyes can see outside, not inside. Your ears can hear from outside, not inside. Same is the position of your nostrils and tongue etc. All the cognitive senses receive something from outside. They are not aware about, whatever is going on inside. So in waking stage, we are enjoying with the external world, that is why the individual soul here, is called "*bahishpragayah*", that means, our consciousness is working towards external knowledge i.e. we are aware about the external affairs only. Our wisdom here always works in external affairs, we are not aware about the inner side. Due to that, when we feel sick, we go to the doctor. There also we can talk about the external symptoms only. Our eyes can see so many things in the external world, but they can not see inside. All the senses are working always in the same way in external world, not inside. So the great seer told that the soul in waking state is called "*bahishpragyah*", i.e. whose wisdom works in the external world only.

Further, he says, this soul is "*saptangah*", i.e. it has seven limbs. All the human beings have seven limbs in their bodies. There are seven parts in human body and there are seven levels in this universe too. This universe is divided into seven stages, which are named as, *bhuh*, *bhuvah*, *swah*, *mahah*, *janah*, *tapah* & *satyam* sequentially. These are the seven layers in the universe. In the same way, there are seven layers in human body too, those are called seven *chakras* in *yoga* language. The highest one is eighthth, that is situated in the top of the head of a human body. These seven *chakras* are like the seven layers in human body, staying one above the other, they are called seven limbs in this *Upanishad*. A practitioner can follow up the seven limbs in the form of seven *chakras* in his body, then he can be aware about the seven layers in the universe too. The highest one is called "*satyam*" that means the root, the causal phenomena of this universe. From that "*satyam*", there appeared "*tapah*" that is a very forceful stage, where the spirit and the nature both move together. Out of that movement, "*janah*" "the big egg" appeared. When that big egg exploded into pieces, then appeared the sun, the space, the earth, those are described as *swah*, *bhuvah* & *bhuh* sequentially. *Mahah*

is described as to be the root cause of sun, that is beyond sun. Now a days, the astronomers also are describing this fact in the same way. They also say that the sun is the third projection of the root cause. According to them, the further projections are called as sun family. They say that there is space between the sun and the *nabula*. According to *Vedic* philosophy, that space, full of divine energy is called *mahah*.

So these are the seven limbs, the seven manifestations. The same thing we can realise in our body too. There is the “earth element” in the *chakra* near the tailbone and the water element is in the *chakra* that is near the generative organ, then is the fire element in your navel. The air element is in your heart. Ether element is in your thyroid. Then is your ‘mind element’ residing in ‘palate’. After that, there is ‘ego element’ residing in *agya chakra* that is between two eyebrows. These are called the seven limbs. That is why the great seer told that the individual being is “*saptangah*” Further the *hymn* says, *ekonavinshatimukhah* i.e. the person with seven limbs, has nineteen mouths, nineteen gateways, through which the external experiences are entering into the human body.

These nineteen mouths are the five senses of perception, (the eyes, the ears, the nostrils, tongue and the touch), the five organs of action, (hands, legs, mouth and two lower organs) the five vital forces (*i.e. prana, apna, samana, vyana and udana*) and the four inner organs, the mind-thinking faculty, the ego, the intellect and the mind stuff (*chin*). These all nineteen are the gateways of the mouth, through which the external feelings enter and appear into your self. We receive *prana* from nostrils to heart, *saman* moves from heart to navel, *apana* moves from navel to toes, *vyana* pervades the whole body and *udan* moves from thyroid to the top of the head. The enjoyer is sitting in the *Brahmachakra*. He is receiving and enjoying everything through these nineteen mouths. The enjoyment means getting experience whether is good or bad. The self is getting both kinds of experiences, joyful and sorrowful; they are called *sukhabhoga & dukhabhoga*. The experience is experience whether it is joyful or painful, that is called *bhogh* in

philosophy. So the *Vedas* declared, through nineteen mouths or the gateways the real self is getting experience from outside and is enjoying always. If there is no limb, no mouth, that way in the body, he can not enjoy. Just as without eyes; he can not enjoy the view, without the ears; he can not enjoy the sound, without touch; he can not enjoy softness or hardness, without nostrils he can not smell good or bad; without tongue; he can not enjoy taste. So these limbs and mouths work as media for the self to receive something from outside. Enjoyment in philosophy does not mean happiness only. Every kind of experience is called enjoyment here, whether that experience is good or bad. In *Bhagvadgita*, Lord Krishna described three kinds of enjoyments, *satwic*, *rajsic* and *tamsic*. According to him, *satwic* enjoyment is when the experiencer has to face the suffering in the beginning (just as one has to control the senses with hard penance etc.) but enjoys with the realisation of reality in the end. He further told, *rajsic* enjoyment is, when the experiencer has sweet experiences in the beginning out of the contacts of the senses with the sense objects, but has to face grief and sorrow resultantly, the *tamasic* enjoyment, he told, is, when one is always engrossed with delusion out of sleep, laziness and indolence etc. All these types of enjoyments are related with the senses, because without the senses, one can not experience them. So the great seer says that the self has nineteen mouths.

Here one thing we have to understand that one can not enjoy with one's perceptive organs without using the organs of action. One can not enjoy through the perceptive and active organs without using one's four inner organs (the mind, the ego, the intellect and the mind stuff, *chitta*). Actually, one can not enjoy even through all these organs, if the five-fold *prana* (the vital energy) is not there Prana (vital energy), the breath-' gives energy to the limbs and senses etc. if *prana* does not give energy, how one can walk, talk, listen and see? The enjoyment is not possible without *prana* (the vital energy). So the five fold *pranas*, the five fold perceptive organs, the five fold active organs and the four inner organs, these all are the nineteen mouths through which the real self is enjoying i.e. getting experience. This experience is

through the external quarter not through the internal one. Due to that, the great seer says for the self here *bahishpragyah*, that means the individual self here is working outside, not in side. He further says, *Sthul Bhuk* i.e., the self here is enjoying the gross elements, not the subtle ones, because one's speculations and imaginations all are connected with the gross elements. The mortal universe; the primordial world is the object of the senses here. The mind and the intellect also are busy with the mortal and gross world. That is why the self is called here *Sthulbhuk*, that means "the enjoyer of the, gross".

The name of the enjoyer is *vaishwanarah*. The name *vaishwanarah* here means the universal self too, because the word *vaishvanarah* means, he who leads all the beings to their enjoyment. He is called *virat* because being non-different from the self, He is comprising all the gross bodies too. The great seer is teaching here, how to realise the universal truth through this individual truth, due to that, he is always indicating about both the aspects side by side. The real aim here is to teach about the reality of this universal form, the cosmic truth. How we can understand the cosmic truth, that is a great question. So the great seer is telling, you can understand that cosmic truth through your own individual consciousness. He is describing the universal truth through the individual self; because your approach is only upto your own individual life. You can understand and realise your own-self easily. Therefore the great seer told, just as your own-self is realising, knowing, enjoying or getting experience through these nineteen mouths & seven limbs; in the same way, the Supreme consciousness in universal form, is enjoying with the seven limbs through nineteen mouths. The nineteen mouths are not related with your individual body only, they all are universal too. When we talk about the five fold '*pranas*' we do not talk about the individual *pranas* only; as the individual *pranas* are the part of the universal *pranas*. The individual mind is the part of the universal mind. Individual intellect is the part of the universal intellect; individual ego is the part of the universal ego; even the individual *chitta* (mind-stuff) is the part of the universal '*chitta*'.

In the same way, the individual eyes are the part of the universal eyes; individual ears are the part of the universal ears. This is the reality behind all the limbs & senses. Whatever senses and limbs we find in the individual life, we will find all of them in *virat* i.e. the cosmic form. Everything individual is the part of *virat*, the cosmic form. So, just as your individual self is enjoying with seven limbs through nineteen mouths; in the same way, the cosmic soul is enjoying with seven limbs i.e.—

*Bhuh, bhuvah, swah, mahah, janah, tapah, satyam.*

and through nineteen mouths (they are universal mind stuff, universal intellect, universal ego, universal mind, universal eyes, universal ears and nostrils etc). These all are found in universal form, that is called *virat purushah* in the *Upanishads*. The “*viratpurushah*” means “Cosmic Being”. This great *Upanishad* says, “just as you are enjoying your wake stage (the gross form) at individual level, in the same way, the cosmic being is enjoying with its projected stage (the gross form). Whatever is found in individual wake state that all is realised in his projected cosmic universal form too. Therefore, just as one's individual life has four levels, wake state, dreaming stage, deep sleep stage and the fourth one that is above all these three; in the same way this cosmic *purushah* also appeared into gross, subtle, causal forms and the highest still remains above these all. So here the great seer is describing that cosmic truth too.

In the word *vaishvanarah*, *narah* means the seer, the enjoyer, not the doer. The word *narah* is derived from the Sanskrit root “*Nre*” to lead, that makes the word ‘*narah*’. ‘*Narah*’ means he who is a leader or a seer, having sight “the vision”, So the term *narah* here means the seer not the doer. I always indicate about a fact that the “real self” is not the doer, it is the seer. You do not eat or receive something from outside, actually the real self always feels or experiences. Activity is always related with matter, whatever is knowledge aspect that is related with you because your real property is knowledge, not the action. Action

is the property of nature not of the spirit. Be aware about it. In *Shrimadbhagvad Gita* Lord Krishna told—

***Karya karan kartritwe hetuh prakritir uchyate.***

(*Gita 13/20*)

i.e. *karya* in *Gita* means, “body”, *karan* means the senses and *kartritve* means the “activity”. So the statement means, the body, the senses and the actions in life are the property of nature. These all are the effects of nature, not of the self. The self is not the doer. About the real nature of self, Lord Krishna further told—

***Purushah sukhadukhanam bhoktritwe heturuchyate.***

i.e. the real nature of the real self is the experience. No body can get experience without consciousness. So consciousness is the root cause of the experience. Your real self is consciousness. In other words, that is called knowledge. So knowledge is the experience, knowledge is your real self, nothing else. Here in the “*Mandookyopanishad*” the great seer told, you are *vaishvanarah* i.e. you are the enjoyer, you are the realiser. You are getting experience from the universe. Universe in Sanskrit is called *vishva*, as you are knowing the universe (the *vishva*), so your name is *vaishvanarah*, i.e. the universal self, the universal knower. In other words, you can say that the real self is the universal knower, the universal seer.

The great seer further told, that this very *vaishvanarah* is *prathamah padah* i.e. the first fold out of the four fold projections. He is the first quarter, the gross form. He says every body is aware about this first quarter, the gross form, so he will talk about the second quarter, the subtle form, in the next.

***Hari Om TatSat***

## Chapter VIII

**M**y dear souls!

May God bless you all, peace in the heaven, peace in the space and peace on the earth.

More than two hundred years ago, some German scholars went to India for studies. They tried to study the *Vedas*. At that time, when they read those facts in the *Vedas*, they were wondering, how there can be many suns, how there can be some other cause of sun? At that time, they were not aware about these facts. They were thinking that the sun is the cause in itself. Now-a days, the astronomers also have realised that the sun is not the cause in itself, that is a part of "*nabula*". They tell that formerly, the *nabula* was a unit. That *nabula* in unit, was broken and exploded into various pieces. Among those pieces, our sun was one. They say, when that *nabula* was broken, nobody can tell the time. Millions and trillions of years might have passed after it was broken into pieces. No body can tell the exact time of that, but this is an approved fact that the *nabula* was a unit and it was broken into various pieces. Each piece became a star. Our sun is one out of that star family. In that star family, they say, there are 42 billion stars. Among those all, our sun is one. According to the *Vedas*; that is called *parmeshti*, even that great *parmeshti* is not the main cause. The *Vedas* say, "the cause of *parmeshti* is *swayambhu*". The modern astronomers now have realised that truth too. They say, the *nabula* is not the root cause, that is also a part or an effect of some higher cause.

One day, I was reading one book of astronomy, that book told, our Sun is the third manifestation of the root cause. I was

surprised to read and know it that the astronomers, and the scientists of the present age also could realise that much subtle fact. Though our ancient seers had already declared thousands of years ago that our Sun is the third projection, not the first, as according to them *parmeshti* is the projection and part of *swayambhu*, *swayambhu* is the first projection, then comes the *parmeshti*, then the "Sun". In our *Vedic* language, the Sun is called *aditya*. So in *Vedic* text there is the sequence of *swayambhu*, *parmeshti* and *aditya* in projection from subtle to gross. In this philosophy (of *Mandookya*), the great seer is describing the same thing. You can reflect and understand by your own-self, that your waking stage is like the Sun in the universe. That is the first stage in gross. You can see that, when you enter into the dream stage, he says, that is like the *parmeshti*. When you are in deep sleep stage, that is like *swayambhu*, because at that stage, all the experiences and thoughts are merging into that *swayambhu*. So this ideology says that the first explosion was *swayambhu*. When that *swayambhu* broke into pieces, each piece became *parmeshti*. When this one piece was again broken into pieces, that each piece became *aditya*. In the words of the modern scientists, first manifestation of cosmic energy was galaxy, when the galaxy was broken into pieces, each piece became *nabula*; when that *nabula* broke into pieces, each piece became star, when that star broke into pieces, became the universe. So this universe is the fourth projection. This very ideology is described in this *Upanishad* (*Mandookya*). In the sequence of projection, given by the *Upanishads*, Supreme *Brahman* is the highest reality, its first projection is "pragya", the second is 'taijasa' and the third projection is called 'vaishwanarh'(or vishva). This universe is always emerging from and merging back into *swayambhu*, (the *pragya*). In the epics, also we read the same thing. The epics say when "Swayambhu" is awake, those universes appear and when He sleeps, all the universes dissolve into it back. The same philosophy we find in different holy-treatises. So here, the great seer is teaching that your wake stage is related with *vaishwanarh* (the universal being) *Virat Purushah*, your dreaming stage is related with 'taijasah' (*Hiranyagarbhah*). In the next hymn the

great seer says—

*Swapnasthano antahpragyah.*

i.e. when you are dreaming, your mind is working inside in subtle form, not in gross form. There, you find all your senses are working. We know, in dream, we can smell, we can see, we can taste, etc. Everybody can experience these qualities in the dream no doubt. Rather sometimes, we enjoy more in dreams than being in the wake stage. Once I was reading a very good story, I would like to narrate it here too.

There was a beggar. While begging the alms, he came across to a person's house. He begged for the alms at the door, the householder told him to wait for a while. The beggar was really tired and hungry. He saw a bench nearby and sat on that. In a moment, he went to sleep, he saw a dream that he reached a place, where the king of that place had expired. The people wanted to choose their king by divine natural way, they assembled together at one big place. They selected a bird to fly and sit on any head. They had accepted the rule synonymously, that whosoever's head, the bird will sit on, the person will be selected as their king. The beggar saw in his dream that the flying bird sat on his head. He was chosen to be the king. So the people ran to him, took him to the throne. They made all the preparations for his coronation ceremony. The moment they were going to give him the crown, the householder came and woke him up to accept the alms. The beggar woke up and saw the woman standing in front of him. He was upset to see her and started yelling upon her saying, "O my goodness, why could you not wait for a while?" In a moment, though, he realised that it was a dream only.

I only mean to say that sometimes we enjoy in the dreams better than in the waking stage, because the subtle things, which do not work out in wake stage, they do work out in the dream sometimes. That is what the great seer is telling us here. He says that in dream stage, our mind works with subtle world, not with

the gross world. Actually, this is just an example. All these stages can not be compared with the universal stages of *vaishwanar* and *hiranyagarbhah* etc. completely. In reality, the great seer wants to tell us about the universal stages. In dream stage, we can not dream according to our own choice. Sometimes we have good dreams, sometimes we have bad dreams, sometimes we feel very helpless in dreams. We have no control upon them; so we are not free and can not dream, whatever we want, but the divine power of *hiranyagarbha* or *parameshti* is free. Only for explanation, the great seer is giving the examples. By giving this example of dream stage, the holy seer is explaining; just as in dream stage, our individuation, our senses, our mind, our ego, our intellect etc., everything is existing in subtle form, in the same way, there exists everything in the universe in subtle form beyond the gross world. He means to say, whatever we see in gross form in this universe, everything exists in the subtle form too. Whatever you see in the gross objects, everything must exist in the subtle form too. Even the diversity, we see in the gross form, does exist in the subtle form too. That is not in gross form only. The change is in the stages, that is a kind of dissolution that is called *pralaya* in Sanskrit language. That is why, the inner consciousness at the universal stage, is called *antahpragyah*. The great seer further says—

*Saptangah ekonavinshatimukhah.*

i.e. (that inner consciousness has seven limbs and nineteen mouths at the universal level in subtle stage too). Here the great seer is telling, just as we have our whole complete subtle body in the dream stage, in the same way, the universal being has seven limbs and nineteen mouths in the subtle world too, that is beyond the gross world. *The yogis* experience their subtle bodies very clearly. They can go out of their bodies and can see people, people can not see them. The people can not recognise, but the *yogis* recognise the people. They can see whatever they want to see. Sometimes, some *yogis* use their power and, appear some where, where they want to, they can appear at many places simultaneously. In the aphorism of the great treatise of *yoga* philosophy, this is described by the

great seer *Patanjali*, I can give little indication about that process. The *yogi* can sit in deep meditation and send himself mentally, wherever he wants to. First, he speculates he is sitting there (where he wants to go), then he meditates upon that place continuously, so he finds himself there. After few months; when your practice is stable, even you can realise, whatever you want to.

In India, there was a great king. His name was *Jagatsingh*. He was the king of *Udaipur* (Rajasthan). He was a great *yogi* and a great devotee of Lord "*Jagannath*". In eastern part of India, there is big pilgrim place, called "*Jagannath Puri*". The whole city is a pilgrim place. There is a big temple of Lord "*Jagannath*" (the Lord of the world) in the city. One day, that devotee king (of *Udaipur*), *Jagatsingh* was meditating in his palace. In meditation, he reached the temple. There he saw, when the food was being offered to the deities, the "*curry*" in food, fell upon the clothes of the deities. That *curry* was very hot in temperature. The king felt that all in his mediation. Realising and feeling that, he became upset and woke up from his meditation, disturbed. When he opened his eyes; he reflected upon it and started thinking, what was that; was it just a speculation, imagination or a reality. At once he noted down the time and sent some person to "*Jagannath Puri*" to enquire about the matter. When that person went to "*Puri*" and enquire about it, he came to know that it was a real incident that occurred inside the temple. That person came back and told the whole story, the king felt very bad and ordered to replace the priests, worshipping the deities so carelessly. He mentally invited his adorable Lord "*Jagannath*" to *Udaipur*, built a very big temple, got installed the deities of Shri "*Jagannath*", there. There that is called *Shri Jagannath* temple now too. People can still see that temple in *Udaipur* city, in *Rajasthan* state in India. He himself used to worship and serve the deities, while he was there. So there are many examples like that, which have been experienced by the *yogis* with their subtle bodies.

I also have had many experiences of that kind. The gross body stays at its own place, as it is. *The yogi* can go and come

back wherever he likes just with his subtle body. Sometimes after deep practices, even the *yogis* can enter other's body's too; that is called "*parkaya pravesah*" (entering into the other body). I was telling you people that these kinds of experiences are possible only in *yoga* & meditation, not in dream state. Meditation stage is *awareful* state, that is related with cosmic *purushah*. Here in the *hymn*, when the great seer is indicating about the dream state, he just wants to tell that you do not have gross body only, there is subtle body too in every individuation. The subtle body works in the dream state, but there, it is not independent. The person is not free in seeing the dreams. If somebody can do higher practice of meditation and becomes able to realise oneness with the cosmic consciousness, then he can use his subtle body according to his own will. In dream, one uses the subtle body in a helpless way; in meditation the *yogi* can use it according to his own will freely. Just as "*taijasah*" {*Hiranyagarbhah*—the universal *purushah*) is enjoying everything, the whole divinity in reality, in the same way, a *yogi* can enjoy that divinity in present life. Now we have to see, how that becomes possible.

First of all, we have to be sure that only this gross body is not everything. This much, we all know that in dreams, we have another body that is separate from this gross body, that is a subtle body. Even a blind man, who has no gross eyes, does not see himself in the dream. He can see everything in the dream. You can ask a blind person, he will tell you this truth. I mean to say that everybody uses one's subtle body in the dream that is separate from the gross body. All the instruments, the senses etc. do exist in that dream stage, that is why the great seer says—

### *Saptangah ekonavinshatimukhah.*

i.e. the consciousness of dream stage also has seven limbs and nineteen mouths (though in subtle form). They can not be destroyed by any power. The individuation in dream stage is existing due to the subtle body, not due to the gross body. Just as one enjoys with the gross body in wake state, in the same way,

he enjoys with the subtle body in dream state. Let us think about death, What is death? Death is just the separation of the subtle body from the gross body. The individual soul separates its subtle body from the gross body, that is called death. Same thing happens in the dream everyday, that is why, we read in the *Upanishads* that everybody dies everyday. That means, when one goes into the dream state, that is like a death experience; because for that much time, the individual remains in the subtle body that goes above and beyond the gross body in that state. It occurs everywhere, with everybody, everyday. This is our own experience too. In dream, we all see, our gross body is lying down, we are running, crying or speaking. Sometimes we are sinking into the ocean, sometimes we are run over by car, so many kinds of experiences we can have in dreams. At that time, they do not seem to be false, when we come back to the wake state, then we realise, Oh! it was just a dream. Actually, that is also a stage.

Now we have to *ayalyse*, what a dream is? What that stage is? A dream is a projection of subtle impressions. If the *karmas* (the reactions of the actions) do not work out in wake state; sometimes they work out in dream state. In individual's life, some *karamas* are powerful, some are weak. The powerful *karmas* (may be good or bad) give the fruit in wake state. There are some weak *karmas*, if they are not working out in wake state, they bring the reaction in dream state. Sometimes we do some good work, that is not very strong; but it must give some fruit, so that weak *karma* gives enjoyment, pleasure in the dream. There are three kinds of causes behind the dreams. Be aware about it. Something, whatever, we see in wake state and it gives much impact to our mind, in a way it is printed in mind, when we go to sleep, we dream about that. That is one kind. Second kind are those actions, which are very much powerful and are going to give their result in future, their reflection comes to our mind in advance. Then we dream about them before they occur. They give us their reflection. Some *karamas* are weaker. They have not much power to give you the fruit in wake state, so they come to dreams and give the fruits in the form of suffering or enjoyment in dreams. That is the third

kind. There are some other minor causes behind some dreams. For example, some times you just dream about flying etc. that is only due to some impressions in mind, left through either different kinds of thoughts or conversation or contacts etc. Sometimes you see an animal talking in human language in dream, etc. etc. These kinds of mixed dreams are just the results of various kinds of impressions left in mind out of many experiences, so there are three main kinds of causes of the dreams in individual life. These three kinds of dreams are related with our individual mind stuff. Due to that sometimes we are happy, sometimes we have painful experience in dream state too.

Here in this *Upanishad*, the great seer wants to tell us about our subtle existence only. This example does not mean that *hiranyagarbhah* is also enjoying or suffering the same as you do in dreams. The *Upanishad* is giving the example for the clarification and the explanation of the subtle reality behind this gross projection. So the great seer says, just as you have subtle body in your dream state, in the same way, cosmic *purusha* has his own subtle body, that is called "*hiranyagarbhah*"; he further says, that is the second quarter (*pada*) (as that divine cosmic *purusha* has four quarters). The first quarter is, this gross universe, that is like the wake state of the individual; that is related with the Sun God. The second quarter is subtle universe, that is related with the cause of "Sun-God", that is called *parameshti* or *hiranyagarbhah* or *Brahma*; that is the subtle form of this universe, that is called *taijasah* too. For that the *hymn* says, "He is *praviviktabhuk* i.e. He enjoys through various forms that means, in that state too, there is diversity; but that is in subtle form. He is called *sutratma* too, that means, "collective being in subtle form. That designation indicates that all the beings are residing in it in subtle form. Its one name is *taijasah* because it is lightful and illumining, so this stage is lightful, not dark. In this gross world, we find light and darkness both, but at that subtle stage of "*taijasa*", there is only light, no darkness, everybody is aware of the fact, that the higher space is always lightful. There is no darkness on the higher levels of the space, because darkness is only upto the level of sun. When

the sun rises in U.S.A, it must be dark in India, because there it is setting. At one time, we find two different stages of one sun at two different places on this gross earth. So we are aware about the light and the darkness both on this earth in wake state only but in dream state we see the light only, no darkness. In the same way, in the higher subtle state of this universe, you see no darkness. You see the light only, that is why the being of that stage is called "taijasah". The *hymn* further says *dwitiyah padah* that means, that is the second quarter. So the first quarter is this universal being and the second quarter is "the subtle being", (*hiranyagarbha taijasa*.)

*Hari Om Tat Sat*

## Chapter IX

**M**y dear souls!

According to the *Vedic* philosophy, the Supreme reality evolves upto four levels, those are described as four quarters in all the *Vedic* scriptures. These four quarters are just like the four quarters of a coin. Among these four, one is mortal and the three are immortal. All the changes are found in one quarter, that is called *vaishwanarah*, the gross universe (the mortal form). In this *Mandookyopanishad*, that whole thing has been explained with a great example. The example is so common, everybody is familiar with that. In our own life, we all have four quarters (stages)—wake state, dream state, deep sleep state and the one beyond that. Among these four, wake state is called mortal. Because this state is related with the gross world, that is changeable. If you want to keep the gross world always in the same position, you can not, because change is the nature of nature. You can not make it stay in one same state. We all are aware about it very well. When you were a small boy (a small child); you must be remembering, how gradually, you grew up and became a young boy. You remember many events and incidents too of your young age. At present, you are watching your present position. You still retain so many incidents in your memory, it changes into old age too. One day will come, when the body will be left behind; your all relations are related with the gross body, not with your mind. Your all activities, relations, wealth etc. everything is related with your physical world. Once you leave your gross body and adopt another one; after that, if you come back to your family (in other gross body) they would not accept you, because they know you only through your previous

gross body. You may have same mind, same soul, same senses, but when you change your body, your relations are finished. This is a mortal and transitory world, that is changing every moment. Not only your physical structure is changing, the whole universe is changing. Beyond this gross world, there is a subtle world, that is not mortal. That is immortal. There is the causal world too; that is also immortal. Beyond that causal world, there is one Absolute truth. We can not describe about that absolute truth as we can say something about the subtle and the causal phenomena, we can just realise the truth and accept, "there is something," what that is, it is hard to tell. That is beyond our mind, ego and thought, that is an eternal truth. So the great seer says, just as your individual self has four stages, the gross body, the subtle body, the causal body and beyond that all, the bodiless self; in the same way, the Supreme cause of this universe has been described (to be) in four levels, the gross universe, the subtle world, the causal world and beyond that all, the Supreme truth.

The great seer "*Mandook*" taught this philosophy as he intended to make us aware about our real position. The great philosopher wanted to teach us, how we can realise infinity in the finite; how we can bring heaven on the earth, this is the main motive behind his teaching. Earth means something changeable and heaven means something unchangeable. Whatever is changeable that is mortal. Heaven is unchangeable, so that is immortal. In other words, we can say, the great seer wants to teach us, how to realise immortality in this mortal world, that is the theme of this philosophy. Due to that, Lord *Rama* taught his dear devotee *Shri Hanuman ji*, that he could study only one *Upanishad* and would know the whole truth, because this one *Upanishad* teaches unity in diversity, immortality in mortality. So my dear souls! I have already talked about the mortal or the gross form (that is called the wake state) and about the subtle form (that is called the dream state) in individual life. The subtle form is the cause of the gross form. Whatever you see in the gross form, that is the effect of the subtle. The gross form is your physical world and the subtle is your mental world. The root cause of every gross form resides

into the subtle form. In this process, the great seer told, if you are able to control your subtle form you can control the gross form too. He says that the root cause of the subtle form is your mind. Your all senses and the sense organs are the instruments of your mind. Your mind is using always these instruments. So the seven limbs (in your life) are nothing but the instruments of your mind. Your mind is very powerful, because behind your mind, there is an ocean of energy and consciousness both. Mind is not the projection of inanimate energy only, that has psychic power too, because the Supreme consciousness through your self is reflecting into your mind and making it conscious, so your mind actually is not finite, it is infinite. When your mind becomes one with your physical world, then it becomes finite. When it turns its face towards its own cause then it becomes infinite.

There was a great saint in India. His name was Sunderdas. He was a great *yogi* in the line of the great prophet Swami Shri "Ramanandacharya". He expressed a poetical verse—

*Manahi jaga vistri rahyo manahi roop kuroop.  
Sunder yen mana jeev hai manahi brahma swaroop.*

That means, "this is the mind, that is connecting everything gross to the self, this is the mind that makes the pictures and sights feel good or ugly." This is the mind that makes the soul feel individual or universal. The great *yogi* means to say that it is only through mind, that the person makes his status. Mind is mortal being and mind is immortal-*Brahman* too, because mind is the projection of nature and spirit both. Nature is mortal, but it is infinite. Spirit is immortal and infinite both. Infinite immortal consciousness and infinite energy, both are manifesting in the form of mind in life. When the mind becomes one with your physical world, it seems to be limited. At that state, it does not consist infinite capacity. At that state, mind can speculate, but can not put it into action. Sometimes it could be possible, but in very little form. When your mind becomes one with its own cause; enjoys and realises unity with its own cause, it becomes

very powerful, it can create and do everything, whatever it likes. At that state, mind has limitless power but unfortunately, most of us are not aware about it. Through the higher practice, the yogis achieve that mental power. So they do, whatever they like. This is my own opinion that everything is possible in this world, but not for every person. You also can do that, but that is not so easy. It needs hard penance. Saint Tulsidas says in his treatise that it seems very sweat to listen about the divine rules, disciplines and practices but it is hard to put them into practice; still their practice is not impossible. Everything is possible in this world, there is no doubt. Basically, everybody has the same quality, potentiality and ability, they only need hard practice. Those who are busy with the worldly materialistic enjoyments only, how they can control their senses and mind? Though it is not impossible, but it is not easy too. Some people just sit and close their eyes for a while, they are scared, and they can not stay with closed eyes even for a short time. They also have the same potentiality, but they are not able to control themselves so quick, that is a great mystery. So we should be aware about that much, our mental world is the root cause of these stages. Everything is residing in our mind, that is why, it is called *taijsa*. "*Taijasa*" is the illuminous power, that is the second quarter of this life.

As I have already told you people that your mind is the part and parcel of the cosmic mind, both are one; they can not be divided apart, because infinity can never be divided. So whatever you see in the cosmos, you will find everything in your mind too. That is the second quarter of your self. So the first quarter is the physical world. The second quarter is the mental world. Beyond these two, there is the causal world. In the causal world, there is no diversity, just like it exists into the gross and the subtle worlds, because this diversity exists upto the mind only. When one enters the root cause of mind, there is no diversity, as the mind, the main cause of diversity is not there. This is our own experience too, when we are in dream state, we see diversity, but when we enter into deep sleep, there is no diversity; because in deep sleep, there is no separate existence of individual entity. This is a philosophical fact,

where individuation starts, there is diversity. In deep sleep state, ego merges into its own cause; due to that, there is no diversity at that stage. This great *Upanishad* is describing that in the next hymn.

***Hari Om Tat Sat***

## Chapter X

**M**y dear souls!

I was explaining the fifth *hymn-*

*Yatra supto na kanchan kamam kamayate*

i.e. when the self enters into deep sleep state, it has no desire. It becomes desire-less, because there is no desire anymore. In deep sleep state when there is no desire, how the desire will arise? So in that state, there is no demand, no desire. The word “*kanchan*” here means, “not even in the least form.” That indicates, in this deep sleep state, there is no desire, no demand at all. The great seer says that one does not see any dream too at that state.

*Na kanchan swapanam pashyati-tatsushuptam.*

All the desires and the dreams are related with the wake state or the dream state only. Deep sleep state is beyond these both, so there is no demand, no dream at that stage. Sometimes a person is sitting in imaginations, that is also called to be a day dream state. Deep sleep state is above even that speculative state too. There you are free from both kinds of activities (mental and physical) because desire is related with the physical world and dream is related with your mental world. So in deep sleep state, you are free from both. The great seer says, “*tat sushuptam*” that is the state of “deep sleep”. The present *hymn* further says—

*Sushuptasthan ekibhutah.*

i.e. in deep sleep state, in the individual self everything becomes undifferentiated. There is a good simile in *Shri Madbhagwad Gita*. Lord Krishana says; just as a tortoise winds up his all limbs and organs under his back, in the same way, in deep sleep, your "I am ness" withdraws its all senses and enters into its own cause. So where there is no individuation, there is no dream, no desire, because desire and dream both are related with your individuation. Thus in deep sleep state, all become one. In other words, you can analyse it this way, "you have different kinds of gold ornaments, you may like to see them in that form; but when you put all those ornaments into the fire, they will be changed into the form of gold. No other form will be there, except the causal form of gold. In the same way, in deep sleep state, your I am "ness" enters into its own cause, it turns towards its causal phenomena. At that time, it is one with its own cause. So the great seer told here that "at this stage, the self becomes "ekibhutah" i.e. "just one"

The term "*pragyanaghan*", here means "mass consciousness" that indicates, there is pure consciousness only, no individuation, no impulse and no movement. He further says, "*anandamayo*", that is the state of blissfulness. We all know it very well that we always spend our energy in waking and dreaming stages. We have no process, no power, no method, no time, no attitude, no knowledge, that can enable us to receive and preserve our energy while we are in these two stages. When we are completely exhausted and have no more energy to do something, we think, we are too much tired. At that stage, our inner desire compels us to go into deep sleep, because at that stage, our ego is tired, our mind is tired. Our ego and mind, both are hard to be separated. Impulses of ego are called mind, nothing else. So at that stage, our ego gets much tired and withdraws its play. It enters into the lap of its own mother and becomes one with that. At that state, the divine mother feeds it again. When the child is much tired, exhausted and hungry, goes to his mother; the mother takes him in her lap, feeds him and fills him with energy again. This is a divine process. In the same way, when our "I am ness" is tired, the

divine mother Nature calls us, takes us in her own lap and feeds us with its divine energy. That is the only time, when we gain energy again. After that, the mother allows us to play again, as the mother allows the child (to play again). So that stage of getting “re-energise” is the “deep sleep stage”. In that state, we enter into the causal phenomena, that is called “*pragya*”. This *pragya* is called and considered as “*Brahman*” at many other places in the *Upanishads*. “*Pragyanam Brahman*” is a statement in the *Vedas*. “*Brahman*” in the *Upanishad* means “The Supreme power”. Just as I have already told you people many times, “*Brahman*” is male and female, spirit and energy, father and mother both. That is why, we always pray—

*Twameva mata cha pita twameva.*

i.e. “you are my mother, you are my father.” According to *Vedic* philosophy, mother and father, energy and spirit, both are the same one power.

In *Srimadbhagwad Gita*, Lord Krishna told, “O Arjuna! See my glory, this nature is my divine power, that is inseparable from Me. That is the mother of all the beings and I am the father.” He further says, “I put seed into my divine energy and she produces all the children.” That means all the beings are the children of divine mother and the divine father. So my dear ones! here in the present hymn, the great seer *Mandook* told, “we feel blissful, when we enter into the divine lap of nature, where we forget our own entity (like the child in mother’s lap). The root cause of suffering is the acceptance of separate entity. In the *Upanishads*, we always read, “faith and trust in diversity, acceptance of one’s separate entity is the nature of the demons. Realisation of unity, faith in union with the Supreme cause, is the nature of the “Divine”, the demons and the divine ones, both are the children of same father and mother. The demons believe in the effect, in the diversity and the divine ones believe in the cause, in the unity. This is the main difference in the two. That is why, the demons always strive for the possession and the deities always are ready to give up their own rights too. They never want to take anything. In Sanskrit language, the term for the “deities” is “*devta*” that literally

means "the one who always shines or who always "provides" "gives" up. We see the divine powers in the form of the sun, air, fire, water, earth etc. They all give us something. They never demand something from us. The sun is always giving us energy. The air is always giving us breath. Fire is giving us heat, earth gives us so many things, and water gives us life. These all-divine agencies never take anything from us. They always give (something). That is why, they are called "*devatah*". Here the great seer told, when we become one with the causal phenomena, we enjoy the Supreme bliss. The Supreme bliss is related with unity not with diversity. Supreme bliss is the property of infinity, not of the finite. So the *hymn* here says—

*Sushuptasthan ekibhutah pragyanaghaneva anandamayo.*

i.e. in deep sleep state, there is one real self, the pure consciousness, who is purely blissful. The *hymn* further says (*anandamayo hi anandabhuk*) i.e. the blissful self surely enjoys the blissfulness. Here the term "hi" means "definitely", that means; He, who is blissful must enjoy blissfulness, because if your self is not blissful in itself, you can not enjoy it eternally. If one's happiness is based on some other objects or persons, that happiness can not be stable, permanent or eternal because the media can not live always with you. In the same way, if you get any kind of enjoyment through some other objects, your enjoyment will be transitory not permanent, because that union is not eternal. Separation is the destiny of union. Where the two things unite, they must separate. This is the law of nature. So here, the great seer is telling, he is enjoying ecstasy because he has become ecstatic; he is enjoying "infinity", because he is "infinite". If one is not infinite, one can not enjoy infinity. Be aware about this fact. According to all the *Upanishads*, this is a generalised fact that "infinity is blissful". The *Vedas* declared, *Bhuma eva sukham, naalpam*, i.e. blissfulness resides into unity, not in diversity and blissfulness resides into infinity, not in limitation. So the great seer says, here at this deep sleep state, the self becomes one with infinity, so it enjoys blissfulness and eternal happiness.

The great seer further says in the same *hymn-chetomukhah* i.e. the individual soul here does not have nineteen mouths. Now he has only his own one mouth that is “pure consciousness”; because here in deep sleep state he has become one with pure consciousness only. Same pure consciousness is his mouth now. He is enjoying with his own-self now. He is not enjoying through some other means or instruments as in wake state or in dream state the person does. Due to that when you enter into your own-self, you enjoy with your own-self without any companion, without any media. You are not alone there. You are one with infinity, so you are infinite at that state. When you again come outside, become aware about your “I am ness” you become “finite” (again) then, the desires, speculations and demands start. The grief, sorrow, sufferings, fighting etc. etc. all these things start again. These all are the result of your “I am ness”. In deep sleep state too, there is no “I-am-ness”, that is why there the person enjoys with one’s own real-self, that is *chetomukhah*, (the pure consciousness), “*pragyah*” (the pure wisdom-wisdom without impulses), that is the third quarter (*tritiyah padah*).

Now we have to analyse, the same person is enjoying the deep sleep state, dream state and the same person is suffering and experiencing the worldly experiences in wake state. The person is same, but in three stages, he has three kinds of abilities & capacities. In wake state, he is enjoying with others. In dreams, he does not enjoy with others; whatever he is experiencing with others, that all is created by his own-self. When you enjoy with your friends in dream state, those friends are not created by Godhead; they are creation of your own mind. Everything in dreams, cars, roads, foods, etc. all the persons and objects are your own creation. For that the great seer told, “in wake state, you are just an ordinary person, in dream state you become the creator. Just as God creates everything according to his own will in the same way, your mind can create everything according to its own will in dream state. With whomsoever one enjoys in dream state, that all is the creation and projection of one’s own mind. The roads, the cars, the persons, the objects in dream, all are the projection of mind. Mind

is that much powerful thing. Rather the great seers say that God gives the individual mind his own power in the dream state, but the individual soul, out of illusion, creates dirty and ugly things, that" is why he suffers with sorrows and pains. If the person feels in dream, that he is drowning in the ocean, that ocean is his own creation, not God's creation. If the individual mind, out of its own confused thoughts, creates good and bad, both kinds of things and suffers a lot, then in the end, the divine mother says, "o.k. you are not able to do something good, come to my lap and take rest. So by natural process, when the mind is tired with the dream state too, goes into the deep sleep, that is the lap of divine mother nature, there he feels content, peaceful and happy, that is called deep sleep state. There the soul is just pure wisdom, just pure consciousness; that is called "*pragya*" that is the third stage in philosophy. Here in *Mandookyopanishad* too the great seer says, that is called "*pragya*".

You must be remembering, as I have already told that here in *Mandookyopanishad*, the wake state, the dream state, the deep sleep state, and these all are the examples. Actually, the great seer *Mandook* is describing the stages of the real self here. So he says, the real self, at the third stage, that is equal to the deep sleep state of the individual being, is *pragya* i.e. the pure wisdom, the pure consciousness, nothing else. That is the third quarter *tritiyah padah*.

The great seer further tells us that this state of the real self is related with your Supreme cause. The whole evolution and dissolution takes place in these three stages. Just as in daily life routine we see, the individual self always moves in these three stages by natural process. There is one another stage that is called *samadhi*. You people here can understand "what that *samadhi* stage is." Just as the individual being enjoys deep sleep state, but that is a natural process, the individual is not free there, *samadhi* is a stage that is realised through *yoga* practice. In *samadhi* state the individual being enjoys peacefulness, contentment, actionlessness, unity etc. etc., just like one does in deep sleep state; but in deep

sleep, the person is dependent upon natural process and in *samadhi* state, the *yogi* is independent and free. He is not sleeping there. He enjoys everything consciously; he feels just like he is awake. That is the main difference between the deep sleep state and the "samadhi stage", *Yoga* teaches that process, where the person can enjoy blissfulness, peacefulness, not in natural way, but in complete awareness, that is the aim of *yoga*. In natural life, people enjoy deep sleep daily. Everyday they realise, wake state, dream state and deep sleep state by natural process; but this "samadhi stage" is not so easy and normal for every person, because that is not a natural process. That can not be experienced just by natural process. I have told you people many times that the human being is not a normal being like other animals. A human being accepts nature upto the extent that is dear and favourable to him. Whatever is against his will, he does not accept it. He always tries to change that phenomena, because he is a spiritual being. In this creation, all the other beings are natural beings, but the human being is a spiritual being. In human life, the spirit governs life, not the nature. If the human being acts and behaves like a natural being, the great seers say, "he is an animal in the human body." There is great quotation in the holy treatise by the great seer "Manu" (a very popular philosopher saint of Indian tradition).

*Yesham na vidya, na tapo na danam,  
gyanam na sheelam na guno na dharmah,  
te martyaloke bhuvibhaarbhutah,  
manushyarupena mrigashcharanti.*

i.e. "those, who have no wisdom, no austerity, no moderation, no control of the senses, no charity, no quality of high character, no knowledge, no virtue, are just the animals in human body. They are a burden on the earth. So my dear! I was telling you people that the human being is not a natural being, he is a spiritual being. His life is governed by spirit, not by nature. Due to that we should try to be aware about this truth, that has been taught by the great seer *Mandook*. He told that we must realise our "*pragya*" self. In deep sleep state, we do not realise our "*pragya*" state, because

there is no knowledge at that stage. "Pragya" means higher wisdom, full consciousness. In deep sleep state, there is not that full consciousness realised. We ourselves experience that in daily life. We can realise full consciousness, if we achieve that stage in waking position, that is called "samadhi" that can be achieved through *yoga* process, that has been taught by the great seer in the *hymns* further on. We all can learn that process. The great seer *Mandoork* described it through "pranava" the "omkar" sound in a very good way. He related each one syllable of "omkara" with each one stage and told, if you search that Supreme truth using each one syllable sequentially you will be able to elevate your self (your life energy) from one stage to another; he says, then you can enjoy your wake state and dream state too not like dream but as "taijascT, i.e. the illuminous stage, the Lightfull stage. Further on, he says, you will enjoy not just deep sleep, but you will experience "samadhi" that is "pragya" this is a process. In the end, when you will leave body, you will achieve the highest good that is called "moksha" or "brahma nirvana". That is the fourth stage.

***Om Kham Brahman***

## Chapter XI

M<sup>y</sup>'dear souls!

With divine grace, I am teaching *Mandookyopanishad* here, I am describing the divine philosophy through which one can realise unity in diversity, heaven on the earth; one can understand the whole in a part. When you will realise the "whole", you will feel perfectness in your own life; because actually; you are perfect. Due to ignorance, nescience, lack of proper understanding and proper knowledge, you are feeling lacked, void and empty in life. Many kinds of desires, passions and temptations appear in your life. These all are the effects of illusion. The reality is totally different. The great seer *Mandook* is teaching a higher knowledge and is making you aware to realise your wholeness and perfectness, so that you may feel free from suffering, fear and passion etc. As I told yesterday, when you are living in corporeal world, you feel diversity and numerosity, sometimes people are under so much stress, and they ignore the reality completely. When you enter into the dream state, same diversity exists there too, though in subtle form. In that state, whatever you feel, see or realise, all are the creations of your own mind. The uncontrolled mind creates many undesirable things and makes one feel scared, unhappy and miserable in dreams too. So my dear! be aware about this truth, when you enter into deep sleep state, you lose your own entity, you become one with your own cause, then you enjoy happiness and peacefulness. Your real nature is not finite, that is infinite. You realise infiniteness in deep sleep state; that state comes in your life through the process of divine nature. You do not have the ability to

enter into that state voluntarily. If you can, then you will become happy forever, that state is called *samadhi*. So if one can enter into its own cause in waking position, that is the state of *samadhi*. Through hard practices of *yoga*, one can enter into that state and become the master of one's mind and master of one's own-self. Then the person is able to dissolve his little "I"- into the cosmic "I" and enjoy that state of *samadhi* (ecstasy) in waking position.

In this *Upanishad*, we read about the three stages of waking, dreaming and sleeping sequentially, these are related with every person. We all experience these three stages in daily life. The *Upanishad* says, we can realise the Supreme truth by understanding this process, so the great seer is using this example. Through this example, he is teaching the mystery of the divine world. He says, just as your waking state is related with your gross world, in the same way this gross universe (whatever is visible to us) is the wake state of the Supreme cause (*Brahman*). He has further told, just as you enter into dream, that dream state is related with your mind, that is the subtle state of your gross state; in the same way the subtle world is the subtle state of the gross world, that again projects itself in the form of the gross world, So whatever you see in the gross world, that is not the cause in itself, that is the effect. The cause is the subtle world. That subtle world is called *taijasa* i.e. "the illumined world". Beyond that, just as you enter into deep sleep and merge your all feelings into the causal phenomena of your own-self; in the same way, this world also dissolves into its own causal phenomena. In the *Vedas* that causal phenomena is called *vidya* i.e. the divine nature. That is a very great mystery. I have already referred that in the *Vedic* philosophical texts, we often read about the four stages-*avidya*, *vidya*, *anand* and *turiya*. According to that *Aupanishadic* philosophy, the subtle form of this gross universe *avidya* is called *vidya*. The causal phenomena of that subtle world *vidya* is called *anand*, the blissful in *Aupanishadic* texts.

There is a great question about the highest truth. The disciple goes to the spiritual master and asks, "Adhihi bho

*Brahman*" that means "O my *guru* (the spiritual master)! please tell me about *Brahman*, the highest truth." The spiritual teacher tells, "whatever is the cause of this whole evolution and dissolution, that is the highest truth, that is called *Brahman* in Sanskrit and philosophical language. That very causal truth is the main subject of the whole spiritual knowledge in *Brhmasutra* "the great treatise of *Vedanta* philosophy." We read the aphorism, "*Janmadyasya yatah*", i.e. the reality, from whom this universe appeared, in whom it exists, in whom it will merge again, is the supreme cause; that very supreme cause is described as *Brahman* in *Vedanta Sutras* (the aphorisms on the *Vedanta* philosophy by the great seer *Vyasadeva*). Here in the sixth *hymn* of *Mandookyopanishad*, the great seer *Mandook* talked about the same supreme truth. He says, "*eshah sarveshwara*" that means, that supreme cause is *sarveshwarah* etc. Upto the fifth *hymn*, the great seer tried to tell about the three stages of this world, gross, subtle and the casual. The gross is material, the subtle is illuminous, lightful and the causal is wisdom. According to the *Upanishads* these three stages of the world are related with nature, that is changeable. Nature has three facets, causal, subtle and gross. Whatever is gross, that is changeable, whatever is subtle, that is also changeable, though the subtle is not changeable like the gross one; that is little more stable than the gross; just as an atom is changeable too, but that is more stable than the gross metal. So the great seer says energy is energy in itself but that is changeable too. So these all stages are related with changeable nature. In the fifth *hymn* especially, the great seer talked about the causal state *pragya*, that is the pure wisdom, the infinite cosmic wisdom, that is called the third quarter in *Vedic* philosophy. Further in the sixth *hymn*, the great seer says—

*Esha sarveshwara esha sarvagya.*

That means that causal state is *sarveshwarah*. He is master of all the stages, so He is the governor of all too. The word *sva* here means the subtle and the gross both the stages; so the great seer says here, gross and the subtle, both the stages are under that causal stage, that is why-He (the owner of that stage) is told to

be *sarveshwarah*. The Sanskrit term *sarveshwarah* is *sarvasya ishwarah*, that means, He is the God, the governor of all, the master of all. He who governs and controls is called *ishvarah* in Sanskrit language. So the great seer here says that the Supreme cause is the controller of all. He further says, *esha sarvagya* i.e. he is omniscient, because this is a fact, without being omniscient, no power can govern efficiently. So the *hymn* says that the Supreme power is omniscient. He is all knower, as He is cosmic wisdom, He is pure consciousness. He knows the past, the present and the future too. In Srimad Bhagwadgita, Lord Krishana says—

*Vedaham samteetani vartamanani chaarjuna.  
Bhavishyani cha bhutani maam tu ved na kashchena.*

(Gita 7/26)

i.e. "O my dear Arjuna! I know about those who were there in the past; I know those who are living in the present and also those who will be appearing in the future. I know these all, because I am *sarvagya*, I am *sarveshwarah*." *Sarvagya* is he who knows all. Lord Krishana says as He is cosmic wisdom, He is omniscient, so He knows everything, therefore, He is called *sarveshwarah*; but those who were existing in the past, who are in the present and will come in future, they do not know Him. They do not know His real nature, His real glory. So I was telling that this knowledge is related with absoluteness, absolute is only one Supreme cause. One can realise absoluteness in samadhi in waking state. If the person once realises the absolute in samadhi and then comes back to the wake state, he can see the whole diversity just like a play. He will be dealing with that just like playing with that because now he is aware about the basic reality underlying like that person who sees various kinds of toys and pots of clay but is aware about the fact that they all are just clay. So here the great seer told, *esha sarveshwara, esha sarvagya*, i.e. that causal phenomena of this universe is the controller of all and is the knower of all too. We all are aware today and the great scientist Albert Instine also told; "this universe is not the projection of an inanimate nature

only." He says, in this universe there is a great wisdom, that is working behind it. If we reflect upon it deeply, we can also realise, there is divine law, working everywhere underneath, that divine law cannot be the effect of nature, that is the effect of a higher wisdom only. That very higher wisdom is the root of this universe, that is called God in philosophical texts. This great Upanishad Mandoorya is teaching the same philosophy.

The great seer *Mandoork* here says, "whatever you see in diverse gross form or in subtle form, all is governed by the Supreme consciousness, the supreme wisdom, the supreme power, that is omniscient. That very Supreme is your own 'real-self'. That means that very Supreme soul is the source of your real-self too. Here we have to be aware about one fact, when we say, that Supreme is your own real-self, we do not mean to say that we are the governor of all. With this misconception, sometimes we can misuse our knowledge and life too. When a philosopher says, a drop of water, in reality is the same as the ocean is, that does not mean that drop of water contains all the big mountains, creatures and jewels etc. as the ocean does. When we talk about the similarity of the ocean and the drop of water, that means the ocean and the drop, both have same potentiality and quality, but in quantity, in capacity both are different. That is why, for the Supreme Godhead and the individual soul, the great saint Tulsidas says in his holy treatise *Ramchritmanas*—

*Jay as hisisha karahin nar khal vivek abhimani.  
Parahin kalap bhari narak mahum jeeva ki isha saman.*

i.e. if some people, out of egotism, compare themselves with God and think that they are equal to God, face hell like position, because an individual being cannot be equal to the Supreme Godhead.

The *Upanishad* very clearly says *eshah sarveshwarah*; i.e. He governs all because *esho sarvagya* means He is the knower of all. He is the knower of all because, "*eshah antaryam*" i.e. He

resides in all. He resides in all because "esho yonih sarvesya" i.e. He is the source, He is the cause of all. Here we have to understand one thing, when we talk about the cause and the effect of something; we have to be aware about the fact that the cause always resides into its effect. The cause is never separate from its effect. The effect also can never be separated from its cause. The effect is the modification of the cause. Just as we see a clay pot is a modification of the clay, the gold ornaments are just the modifications of gold, in the same way, according to the *Upanishad* here, we can understand that the Supreme Godhead is the cause of all the beings, so He resides in all His effects. He resides in all, so He is omniscient. He is the knower of all, so He is governing all and is controlling everything. The *hymn* further says—

*Prabhavapyayau hi bhutanam.*

i.e. all the beings come from Him and merge into Him back. He is the cause; He is the ultimate end too. When this universe starts, all the beings appear from Him. When there is '*Mahapralaya*' i.e. the time of dissolution, all the beings merge into Him back. So all the beings are only the projection of the absolute cause. They all merge into the same reality back. It means, you all are from Him, exist in Him and will merge into Him back. In every state, you are one with Him, just as (I already told you people) the cause always resides into its effect, in the same way, He always resides into you.

There is one another ideology that says the Supreme Godhead himself is projecting into the form of all projection. They say, gold does not reside into the gold ornaments, but gold itself is ornaments. They say, the clay is not just the cause of clay pot, but the clay itself turned into the form of pot. The pot is always clay and the clay is always pot. The difference is in the name, the form and the position. If you want to put the glass of water, you can put it into the pot, not in the clay. So with the point of position, they are different. This ideology says, this universe is the modification of that Supreme cause itself, be aware about it. This divine play

is coming and going on always into it. This is not just a fiction. Some philosophers say; this universe is always changing. It is always coming and going, so it is false. In my opinion, this world is not false. If you think that this diversity is real, that will also be a wrong understanding. Falsehood is not in the basic nature, that is in the understanding. Falsehood is related with your own knowledge, not with the objects. For example, we see the house; the house is not false. The house does exist there; but if you think that house is always yours, that will be permanently under your possession, that concept; is false. So the idea is related with the concept, not with the object. Whatever you see in the gross form, that all is not false, your concept about it can be false. So the object is not false, your concept, your acceptance about the object can be false, be aware about it.

Another school of philosophy says, this world is like a rope and we see snake into that rope; that means this world is the absolute *Brahman* itself, but we speculate, we see diversity into that *Brahman*. I say, why we should think about the rope and the snake, the shell and the silver, the mirage and water etc. etc. We do not need to imagine about all these objects and ideas. According to my ideology, we should realise the Supreme Godhead and the projection of that Supreme. According to me and the realised seers, this world is the projection of the Supreme Godhead. This diversity is the (*vibhuti*) glory of that Supreme Godhead. The Sanskrit word *vibhuti* means the special projection of the Godhead. The Sanskrit word *vivarta* means *vishishtarupena vartate iti vivarta* that means the special projection! this word is also used by the philosophers for this projection. They say this is the special, unique projection of that Supreme Godhead. He can project Himself in so many diverse forms, that is his uniqueness. You can never find such kind of uniqueness anywhere else. All the diverse forms have their different qualities too. He appeared into the form of water, that Supreme appears into the form of fire that goes always upward. He appeared into the form of air; it passes into the middle space always. How unique and wonderful that divine power is? It is hard to define that; you can not say that is 'This'. If you say 'that is

this' then the question arises, 'what that is' then. So there is not that, not this. Whatever we see, that is only one 'absolute'. We all understand this fact that ether, air, fire, water, earth, all are the projections of one absolute energy. That energy is divine power. So the great seer told here—

*Esha sarv'thwara esha sarvagya esho antaryami,  
Eshayonih sarvasya prabhavaapayayau hi bhutanaam.*

This is very good explanation. It means, that causal phenomena is the controller of all, the governor of all, the knower of all, as He is residing in every heart. He is controlling every life, every being, because He is the cause of all' He is the source of the whole manifestation and He is the ultimate end of dissolution. Manifestation and dissolution both occur from Him and into Him. This is a great description. It means you can realise oneness in all. You can realise unity in diversity. At every state, you can realise His glory. This ideology also implies that the waking or the dreaming stage, these all are not false. There is nothing false in this world. In every state, you can realise His glory. His greatness, His uniqueness; that is His beauty. All diversity is His own projection. When you will realise the glory of that divine, glory of your real father, your real source, you will feel pleasureful. You will be the happiest person in the world. The great saint Tulsidas also indicated in his holy treatise *Shri Ramcharitmanas*—

*Ur prerak raghuvansha vibhushana.*

i.e. the Supreme Godhead *Rama* that means the all-pervading power) is the director and inspirer of all. Whenever you do something wrong He says from inside "it is not right, it is not good." That is why, when you do something wrong, you try to hide it. When you do something good, you want to show it in open, because that is done with the inspiration of the divine and that is appreciated too. Here, I would like to narrate a story that indicates about the natural feeling of the presence of that divine in every being.

Once, two seeker disciples approached to a spiritual teacher and requested, ‘Sir, give us the divine knowledge about the reality of life, please teach us the real knowledge’, they requested over and again. The master told, “I will give you a test first, then I will see what to do.” The disciples agreed with the teacher and said, “O.k., let us gave the test first.” The spiritual teacher gave both of them two pigeons (one to each) and told, “go to a place where nobody can see you; kill this bird there and then come back to me. The disciples were surprised and thought, “what kind of test this is!” That was already conditioned, so they had to accept it. They took the pigeons and went away. One of them went little far away; he looked around, when he found nobody there, he killed the pigeon quickly and came back to the teacher. The teacher asked, “where did you kill the bird?” The seeker told, “at a place where there was nobody around.” The teacher said, “O.k, sit down here and wait for a while.”

The another seeker went to many places; he did not find any place, where there was nobody looking at him. He tried to go to a dense dark cave. Even there he felt that the pigeon was looking at him. He was seeing himself, he felt. So he could not kill the pigeon. He brought it back to the teacher and told that he could not kill the pigeon because he found no place, where nobody would see him. He returned the pigeon back to the teacher with a great disappointment. The teacher said. ““O my dear disciple! this is a great knowledge and a great realisation in itself.” You realised the seer in your own-self, in the pigeon and you felt that same power is witnessing you at every stage, if you meditate upon that very seer, you will be a great yogi” The master told the other student to go away and perform some austerity, so that his mind could be little pure enough to grasp some divine knowledge; because a person who does not have a pious mind, cannot receive the divine knowledge. So the story tells that a person having little pure mind can realise the presence of that divine power. So first of all we should try to make our mind pure, then we can realise that one Supreme power is always watching us. He is always witnessing everything. Whatever we do, He is always watching that. We

can never hide anything from Him. The great saint Tulsidas is expressing his devotional feelings and is saying, "O my lord! I may hide many things from the people of this world, but I can not hide anything from you because you are residing in every heart, every cell and atom. You are seeing everything, whatever I am doing. The great saint says, "He is the witness not only of the activities; He is the witness of the thoughts even; he says, the Supreme Lord is the governor and master of my body, mind, intellect and self. So he feels that he cannot hide anything from Him.

So my dear! We have to be aware about this fact. If we realise this reality, we can not commit a sin, whenever we think about something bad to do; right way we think, "is there somebody, who is knowing, seeing or watching it?" If you think, somebody is seeing you doing badly, you would not do it, because you do not like to do the bad things. That is why you are trying to hide it. So this *hymn* is teaching here, one Supreme power is the causal source of all, He resides in everything, so He is the knower and governor of all. Actually, there is no hell, no heaven in this world, everywhere, you will see one truth only. Hell is only the illusion, the delusion, and the ignorance. Hell is only egotism. Hell means, the suffering. The cause of suffering is egotism, nescience and delusion only. So when you realise this divine power everywhere (as the *hymn* says), you will be above suffering. The words in this *hymn* are directing us that we should be aware about that truth. We should try to be aware that the cause and the effect are never separate and they can never be separated from each other. The cause itself always appears into the form of its effect and resides into the form of the effect too. According to the *hymn*, this world is the effect of that Supreme cause, so this world is not away from that Supreme truth. Do not think that the Supreme truth lives in the seventh sky and that is far away from you. Whatever you do, He sees that all. Be aware about it, He himself appears in the form of this universe so He is omnipresent. Waking, dreaming and sleeping, all the stages are his own stages. He is every time, everywhere and in every stage. If he is not existing or residing everywhere and is not knowing everything, how He can say, "I know it, I dream about

it, I am very happy, because I slept well." How he can witness all these stages, if he is not residing everywhere. The same person experiences waking stage, dreaming stage and the deep sleep state too. He is the seer; he is the knower of all. He dreams good and bad; he is aware about the deep sleep state too. So he is residing in every stage. According to the great *Upcmishad*, this is a Supreme truth, because He is the cause of all, He is the form of all.

The *hymn* also says *prabhavaapyayau hi bhutmaam*—which means He is the causal source of not the human beings only, He is the source of all the beings. The word *bhutanaam* means 'all the beings'. Even the small ants are His projection. The level of the different beings can be different, but the basic truth is one. Just as in the ornaments, you may wear an ornament on the head, ankle or on the waist, the gold is gold. The gold is same. In the same way, in every name and form, one same Supreme consciousness is residing. Wherever, there is consciousness, only one supreme is residing. Even, where there is no consciousness, He is residing in the latent form even in the stone and clay etc. Once a saint saw a person, breaking a straw. The saint felt the person is ruining the life of the straw, as he explained to him later on, saying, "even this small straw has life, because in its complete form, it will be eaten by the cow, that will give milk. Milk will go to a person's body and will give semen. That semen will give a child. Same grass will appear in the form of a child resultantly. May not that be today, but it will become to-morrow, because semen is the result of our food. The best food is cow's milk. That produces more semen than any other thing. That is more powerful too." So my dear! I mean to say here, even a straw is the manifestation of the same truth, same power. When you will realise oneness in all, animate or inanimate, sentient or insentient, then you will understand the meaning of this *hymn*.

***Hari Om Tat Sat***

## Chapter XII

**M**y dear souls!

The great seer further told, "do not think, these three stages are the Ultimate truth." He told, "beyond all these stages, there is one another stage, that is beyond all these three, that is the cause of all these stages. The deep sleep state is the third quarter; but the great seer says, "there is the fourth quarter; that is above all these three quarters.

In the *Aupanishadic* texts, we read that in the wake state, our real self resides in our right eye; in dream state, it resides into our nervous system (that is called '*hita*' nerve in *yogic* language and it is located in thyroid). In deep sleep state, our self resides into our heart. The *Upanishad* says, in the fourth stage, that is called *samadhi*, our real self resides in its own place (abode) in the body, that is *brahmachakra* (the top of the head). So further on, the great seer talks about the fourth stage. According to the spiritual science, the evolution and the dissolution process is always going on in these three stages. So the great seer says, "if you want to be free from the cycle of birth and death, try to be above these three stages, try to cross these three stages." I have already indicated in the *Vedic* philosophy, the wake state of the gross phenomena is related with the Sun God, that is the third projection. The subtle phenomena is related with the *parmeshti* (the second projection) that is the cause of Sun God. The causal phenomena (i.e. deep sleep state) is related with *Swayambhu* that is the first projection and that is the cause of *parmeshti* too. In other words, the causal phenomena is called *avyaktah* or *Ishwarah*, the subtle phenomena is called *hiranyagarbhah* (or *Brahman*) and

the gross phenomena is called *vaishwanarah* or *Virat* in Sanskrit language. In our greetings when we say, *jai Virat*, we mean to say, 'glory to all the beings', we wish victory for all the beings. We believe in the victory of all the beings, as we think of that Supreme power in the form of all the beings. That *Virat, hiranyagarbha*, or *Ishwarah* here is stated as *sarveshwarah*. *Brahman* is beyond this *sarveshwarah* too. That *Brahman* cannot be defined and described as these three stages have been described. *Brahman* is the cause of all the causes, Rather it is beyond the cause and effect process. Though the whole, movement is going into that, but that is above that all, that is called *turiya*, the fourth stage. The great seer tried to explain that in other way that we read in the seventh *hymn* of this *Upanishad*. The seventh *hymn* says—

*Nantahpragyam na bahishpragyam nobhayatah pragyam.*

i.e. the Supreme *Brahman* is neither inner consciousness, nor just external consciousness, we can neither say that He is both fold consciousness internal and external; because where there is no question of cause and effect state or any kind of change, how we can say about Him that He is just that (internal or external consciousness) and how we can say that He is both consciousness too, because there is no variety of stages in Him. There are many *Upanishads* saying His glory, e.g.—

*Na tasya karyam karanam cha vidyate.*

(*Shaveta. 6/8*)

They say, there is no cause of that, there is no means for that. In the *Vedas*, there are many *hymns* for singing the glory of that Supreme *Brahman*. That is called the fourth quarter. So here the *hymn* says *na pragyanganam* i.e. he can not be described as just mass consciousness too. The great seer says—*Na pragyam naapragyam* i.e. He is neither just consciousness nor we can say, He is just non-consciousness, because if we say He is just consciousness that means non-consciousness is separate from

Him. If we say that He is non-consciousness, that means the consciousness is not in Him. If we think of one stage for Him, the other is automatically excluded. That is why the great seers told He is beyond description.

The *hymn* further says—

*Adrishtam, avyavaharyam i.e. agarahyam, alakshanm.  
achintyam, avyapadeshyam, ekatmapratyasyaram,  
prapanchopashamam,*

i.e. the Supreme *Brahman* is invisible, beyond worldly dealings, beyond our reach; He has no sign, no symbol, no quality, and no property. We can not think about Him. He is beyond indications; He is one absolute infinity. Only the self itself is its valid proof. Where there is diversity, there can be some description, indications etc. possible; but we can not say anything about the one, that is just Absolute. So the great seer says He is *prapanchopashamam*, i.e. there is no room for diversity in Him. That is one absolute truth. Due to that He is *shantam*; i.e. He is eternal peace. He is *Shivam*, He is only auspiciousness. He is *advaitam* i.e. He is one unique; without the second. That is told to be a *chaturtham manvante* that is accepted as the fourth quarter. According to *Vedic* seers, that can be realised only through *samadhi*, a stage that can be achieved and realised with proper practice. It is hard though, but not impossible. There is no duality, no diversity; there is only pure consciousness, absoluteness. At that stage, the seer realises the Absolute. The great seer further says, *sa atma, sa vigyeyah* i.e. He is our own-self. So we should try to realise that (that should be realised). When we listen all these kinds of descriptions, we may feel that He is beyond our reach; but the great seer told "It is not beyond our reach." That is your own-self, that is your real-self. So you must know that if you neglect and ignore that, you can not be happy. Now there is a great question, how we can know that? The great seer explained the great method in the following *hymns*.

*Hari Om Tat Sat*

## Chapter XIII

**M**y dear souls!

These days, I am teaching *Mandookyopanishad*, that tells us, how to realise “Unity in diversity”. The great seer *Mandook* taught the method through a good process. He told, “In daily life routine, all the human beings experience three stages, i.e. wake state, dream state and deep sleep state. In wake state, we see diversity and numerosity. This is philosophical fact that everything in this world has its own causal source, existence and separate entity. The diversity is clear in wake state. In dream state too, there is diversity seen, but that diversity is not natural. That is the projection of one’s own mind. The mind is so much powerful; it can create many things in dream state. At that time in dream whatever you see, you believe, it is real. When you come to wake state back, you realise, oh! that was a dream only, that is not a reality. When you enter into the deep sleep, that is the third stage. There you do not feel, desire, see or dream even. Your all activities are stopped.

In deep sleep state, you have no separate entity, no ‘I am ness’, no ego. There, you enjoy with your own self and receive a divine energy. In wake state, you always use energy, you have no time to receive and hold energy. Even in dream state too, you always use energy, you do not recharge it. When you get exhausted in wake and dream state, you enter into deep sleep. There your “I am ness”, your ego dissolves into its own cause. At that time, the divine power fills you again with energy. After that when you come to wake state back, you feel fresh and energised.

It means, when you lose your own entity, then you become able to receive divine power. This is a philosophical fact, whether a person is a *yogi* or a *bhogi*, i.e. whether one is enjoying with the world or with God, one can enjoy happiness or peacefulness and receive divine energy only if one is able to lose one's individual entity. The gist of this teaching is that one can be completely happy, tranquil and peaceful, if that state is realised in waking stage, because deep sleep is not under one's own control. That is a natural and divine process. One can enter into deep sleep willingly. In this *Upanishad*, the great seer tells that a human being has a potentiality and ability, by which he can enjoy with this stage willingly too. *Yoga* philosophy teaches us that method. One can enjoy that state through *yoga* and meditation. One can enter into deep meditation and go into deep introverted state of consciousness, where the 'I am ness', is dissolved into the cosmic 'I'. In deep sleep state your little 'I am ness' merges not into the cosmic 'I', it is dissolved into the inert nature, that is called '*tamoguna*', in Sanskrit language. The *Upanishad* says, you can go into the same stage through meditation and dissolve your little 'I am ness' into the cosmic 'I'. There you can be one with infinity and realise happiness, tranquility and blissfulness. That is called 'the fourth stage'.

According to the *Upanishads* there are four stages in life, 'wake state', dream state, deep sleep and the fourth, that is the stage of blissfulness. The first three are experienced by all the human beings in daily life; wake and sleep states are experienced even by other beings too. The human being has one special potentiality that is called wisdom. The *Upanishads* say, if the man uses his wisdom, he can understand the process through which the fourth stage of blissfulness can be experienced in waking position. If the person learns and uses that process, one can enjoy with one's own-self and can be able to receive more energy, power, peace and happiness. In the *Upanishads*, we read that in wake state, the individual self works through the gross eyes, as it sees the worldly diversity through the eyes. In dream state, the self works through a special nerve in nervous system, that nerve is called "*Hita*" in

*yoga* language and is called thyroid in physiology. In deep sleep state, the self resides into the heart. In meditation process, the self-reaches upto the *brahmachakra*, that is the real abode of the individual self, that is the place of wisdom too. When the self resides into the wisdom, that means it is taking rest in its own place. At that stage, one becomes the master of one's own mind and senses. Once you are the master of your own senses and mind, you will be the master of the world; you will realise the Supreme truth. When you will realise one absolute consciousness and will be one with that is considered to be the fourth stage. Now we should analyse; what is the difference between deep sleep state and the fourth stage that is called "samadhi" in *yoga* language?

The great seer told when you enter into deep sleep, you come into that state involuntarily, automatically, because going into deep sleep and waking from sleep up, both occur through natural process, but if you become able to dissolve your little "I" am ness into the Supreme consciousness, then you will be above nature, you will be the master of nature. Your life will be a spiritual life not natural. According to the spiritual science, the human being is called a spiritual being, not a natural being, because other beings lead their life under nature, but the human being always uses his own ability. Sometimes the man works even against nature. Sometimes he uses nature as his own instrument. I mean to say that he is not under nature. He is the image, the model and the projection of Godhead. Man himself is gifted with the divine potentialities of Godhead. So my dear! If you pay your attention and try to realise this truth, you will be above nature. If you flow with nature, work in nature, then suffering will be your own destiny. No power can make you free from suffering. Cycle of birth and death will be continuously going on. You might have to cross many lives of various species, you might be facing painful and joyful, both kinds of experiences. If you want to go beyond these cycles, you want to be free from grief and sorrow, you must try to go beyond nature, that is possible through the practice of meditation only. So the great seer first stated, be aware about your real nature. He says, whatever you are realising in daily life, in

wake, dream and deep sleep state, that is not your real nature. That is not related with your real self. Yourself is the observer. He observes and realises all these three stages, but himself is beyond these all. He is the seer only. About the real self in the *Vedas* we read—

*Sakshi cheta kewalo nirgunashcha.*

i.e. the real self is the seer, the knower and one without the second. He is attribute-less entity. The *Vedas* say, your real self is the seer of the three stages, wake, dream and deep sleep. That is why after sleeping, when you come to wake state back, you say, "Oh, I slept, I enjoyed very good sleep." That means the enjoyer is beyond the deep sleep. The great seer *Mandook* says, be aware about your that real self. For that he is trying to describe the real nature of the self in the next following *hymns*.

In the seventh *hymn* of his *Upanishad*, the great seer taught, "your real nature is not just consciousness or non consciousness of both fold. It is neither inner consciousness, nor just external consciousness, because there is no diversity, no question of inside or outside, sentient or insentient nature in reality. The Supreme reality is beyond all these dualities. That is why the great seer told that your real-self is one absolute infinity. So you can enjoy perfect happiness, peacefulness by dissolving, your little "I" am ness into its own cause, the ultimate truth. When you see diversity, you feel greed, temptation and passion etc. You may face many kinds of troublesome feelings being in that finite state. On the other hand, when you enter into the state where you have no separate entity, no little 'I' am ness, you can enjoy with your own-self. Even a doctor uses the same process, when a patient is in severe pain, he just gives an injection and makes him unconscious about the diversity, but that state does not stay for long. That way, one forgets the diversity for a while, not for good but meditation can bring you a state, that is permanent and eternal. When you realise the real nature of your own-self, you can feel oneness with all. Automatically, the duality, the diversity is dissolved. There is

one absolute, without the second, that is your own real nature, your own real-self. You always hanker after and desire so many things in wake state, because your inner demand is to see yourself one without the second. You can not bear the existence of any other power. You always think that you will compete with and cross others, because your real nature is absolute. That is why, you always want to be absolute and perfect but you should be aware about this truth too, by your manual or mental effort, you can not achieve that absoluteness and infinity. Your physical structure is mortal and changeable. Through this mortal process, you can not achieve immortality. You can achieve that state through your own real-self only.

In Bible, Jesus Christ says, I am the ray of that Supreme sun that means your real-self is ray of that Supreme self. Through this ray of "I am ness", when you will search its main source, you will reach the higher level of consciousness. Even if a person wants to see the sun, he can see it only through his own eyes. This is a metaphysical truth that the eyes are the projection of the sun itself. Just as one can see the sun with ones own eyes only, not with the eyes of others; in the same way, the great *Upanishad* says here—*Sa atma, sa vigyehjah* i.e. that Supreme self is your own real-self (i.e. that is the source of the individual soul). So that must be realised and should be realised through your own real-self only. The great seer wants to say that one can realise the absoluteness through one's own only. If somebody tries to search it from hither and thither, he can not be able to realise it. No power, other than your own self can bring you to that state of realisation. Neither a prophet nor a *guru* can give you that state, unless you try to achieve it through your own-self. Only through your own-self and through your own practices, you can achieve that state. A spiritual master (the *guru*) a prophet or an incarnation of divinity can guide you. So, be aware about this fact and try to understand, realise your own real nature. All the dualities reside in nature, not in your real-self.

This is a philosophical fact that there are two things in life, energy and spirit. Energy is changeable. The spirit is unchangeable, that is just awareness, knowledge and the pure consciousness. That is your real-self. That is one, the absolute, and the infinite. Whatever is non-component that can not be divided. According to the *Vedas*, the ancient seers and my own experience too, the consciousness is one absolute infinity that can never be divided into parts. Same one consciousness is projecting and reflecting through the *brahmachakra* in individual life.

In the presence of that consciousness, this breath is coming and going, that is the sign of the presence of that consciousness only. When that consciousness leaves the body, the process of breathing stops. So my dear! Be aware about your own consciousness that is indispensable. Nobody can tell what that consciousness is. You can realise only. Nobody can show you this consciousness. Just as no body can show you the soul; in the same way, one can not show you God. God is nothing but the main source of your consciousness. Where from this individual consciousness is coming, that source is absolute consciousness, that very absolute is called Godhead. Partial consciousness is called the soul. The only difference between the individual soul and God is that the individual soul is the partial consciousness and God is the absolute consciousness. You are receiving energy in the light of supreme consciousness. So my dear! Be aware about it, that the absolute consciousness is your own-self. There is no division, no separation. You are one with the supreme always. Do not think that one day will come, when you will achieve union with that Godhead. Actually, you are always one and remain united with the supreme Godhead. Just as each ray is always united with the sun, it has no existence or entity, separate from the sun; in the same way, each individual soul is always united with the Supreme Godhead. No individual being has existence or entity separate from the absolute.

It is very painful that the individual being feels oneness with the finite limited body and accepts all the nineteen instruments (i.e. the five senses of knowledge, the five senses of action, the

five *pranas*, the mind; the ego, the intellect and the *mahat*), the seven limbs (i.e. the seven centers of life energy) etc. as its own real self. He always thinks about body, as his own real self. Due to this mistake, the individual being suffers. This is the law of nature that the body can not remain always healthy. The senses can not function always in the same position. I remember when I was a young student, I had such a sharp eyesight as I could read the holy scriptures in the light of moon. In our *Ashram* (in India), there was a rule that the lights were turned off at 11.00 P.M. in night. I was fond of reading upto late night, so I used to sit on the roof and study in the light of the moon. I mean to say that my eyes were much powerful in my student life, now they are not the same. We always notice that all the senses do not function all the time same way. Their capacity decreases day by day and one day they are finished. This change is the law of nature. This world is changeable, so everything is going on changing by itself, but your real self-remains the same. That real-self remains the witness (*sakshi*); I remember when I was kid. I do remember when I was a young person. I am aware of my present stage too. I will be fully aware about whatever will come in future life too. So the knower, the seer, who knows his childhood, young-hood and will know his old age, is the same. The seer is one. He is not changed. His physical structure, the body is changing, that is natural. Every living being, who takes birth in this world, must die one day. Whatever is growing today, must be destroyed tomorrow. That tomorrow is indefinite. When it comes, nobody knows about it, the beginning must have its end, that is the law of nature. The knower, the seer is always the same, the absolute. That is "*adrishatam*" i.e. can not be seen, that can not come in common dealings, (that is *avyavaharyam*). The *Upanishad* says that absolute is beyond the symbols, descriptions, indications, explanations, changes, varieties etc. That is the supreme truth, knowledge and blissfulness. That is non-component infinite, invisible. He is—

*Adrishtam, avyavaharyam, agrahyam, alakshanam achintyam,  
avyapadeshyam, ekatmapratyyasaram, prapanchopashamam, shantam,  
shivam, advitam, "chaturtha manyante, sa atma, sa vigyeyah."*

The great seer says in the later part of this *hymn*—"that is the fourth, that is the highest." The *hymn* says, "the great metaphysicians consider that stage to be the fourth i.e. the stage above & beyond the normal stages in human life. The present *hymn* says that Supreme absolute is your own real self. So the individual being must realise one's own real-self that is always one with the Supreme.

Previously, I was indicating that we all have our separate nostrils, separate lungs. Though each person has one's own separate capacity & the means, yet we all are receiving life energy from the same one source. The spiritual source is one. The root base of even the physical world is same, one nature. The base of our mental and the intellectual world also is one.

The physical material gross world is related with our wake state. Mental (the celestial world is related with our dream state and the intellectual (the causal) world is related with the deep sleep state. Just as these three stages (physical, celestial and the causal) are related with the same one energy, same one nature; in the same way, whatever is beyond and above the wake, dream and deep sleep state in the individual life, the seer, the experiencer, the knower of all the stages, is the same. The source of all these individual projections is one absolute being, one absolute self; there is no diversity in that world. For that, the Upanishad says, that "advaitam", that is one without the second. Unfortunately, we are blindly following the visible world. Sometimes we are misguided by some selfish people too. Then we create divisions on the earth. We create divisions in our society. We accept our own separate entities very strongly. Due to that, we suffer much. The spiritual teachings develop some divine thoughts in human minds, through which the human beings can realise infinity; absoluteness and can dissolve all kinds of barriers and diversities in one absolute truth, that supreme truth, the supreme real-self is residing in every heart and mind. There is no difference of caste, color, creed, country etc. Our skin color may be different, but internally, we all are the projection of same one supreme being. One same sun projects

seven kinds of colors. All the seven colors black, yellow, etc. are related with the same one Sun God. So these colors are not our own reality. Our reality is related with our own real-self. There is no diversity in the real-self. We can realise that truth, if we meditate in proper way. That proper method has been described in the Vedas, the Upanishad. We read in Ishopanishad—

*Yasmin sarvani bhutani atmaivabhu vijanatah.  
Tatra ko mohah kah shoka ekatawamanupashyatah.*

(Isha. 7)

i.e. when a person realises infiniteness in his own self and realises that one absolute consciousness that is residing in every heart, in every mind stuff; at that state, how he will feel anxiety and anguish-ness. There will be no desire, no demand, no separation, no diversity, no quarrel at that stage, for that person, every physical structure will be the projection of gross matter, every mental structure will be the projection of subtle nature and every intellectual structure will be the projection of causal nature, these three aspects—body, mind and intellect (if in human life) are related with the nature, wake, dream and deep sleep, these three stages also are the projection of nature. That position occurs in the light of Supreme consciousness. That Supreme consciousness is called your real-self. The three stages are the projection of nature in the light of the Supreme consciousness. Your own self is the Supreme absolute consciousness itself. You are the absolute *Brahman* itself. That is why this *Upanishad* says, “sa *atma*, sa *vigyayah*” i.e. your real-self is the absolute reality, absolute truth and that should be realised. The great seer means to say, “whatever you are realising & experiencing in your own individual life, that also (being the projection) is the absolute truth.” So my dear! be aware about that absolute truth. I am trying to explain here how you can realise that absolute truth in your own-self through proper method.

Previously, I was telling you people that nature appeared into eightfold projection, e.g. intellect, ego, mind, ether, air,

fire, water and earth sequentially. These all eight projections are appearing and residing in the form of eight centers in our individual life too. Sitting in our body, they are called *chakras* in *yoga* language, been designated as, *brahmchakra*, *ajanchakra*, *lalanchakra*, *vishuddhachara*, *anahat*, *manipura*, *swadhishtan* and *oolaadhar* in sequence. According to physiology, they are called the eight vital centres. Through them, your life energy travels up and down. The *yogis* have realised and declared this fact that you can elevate your self up through the proper method of meditation. In this *Mandookyopanishad*, the great seer *Mandook* taught that very process of mediation through the *Om* Sound. He has taught the method through which you can learn, how to elevate your consciousness from the lower *chakras* to the higher ones. According to my own experience. I can say, when you will use this method, you will be fully aware about the absoluteness of your own self, then you will be a spiritual person. Automatically, you will be free from grief, sorrow and other dualities. All the dualities ate related with your physical world only. These all are transitory. They will be finished one day automatically. Your real-self is ever existent, ever lasting. In human life, the self is the same in childhood, young-hood and in old age too. Even after death, it will exist, because it is eternal. Whatever is eternal, can never be finished by anything. You do not like to hear about death, because that is not your real nature. Your reluctance about death is a great proof to tell that your real nature is not mortal. That is beyond death, darkness and desire, that is beyond all three stages—wake, dream and deep sleep. The great seer told that the real-self is the fourth stage because that is beyond the three stages of nature. So, that self is the absolute self and that should be realised. I am declaring here, when you will realise your own real-self, you will be the happiest person in the world, there is no doubt. You will feel always ecstatic in your own-self and will be blissful in your own life. So I must say, adopt this process and realise your own real-self.

Be aware about the reality of this universe & life through  
this practicable knowledge. The *Upanishads* teach very practicable

knowledge. You can bring in your own practice. When you deal with the people in society, you can practice this knowledge in your normal life too. In the *Vedas*, there is a very good teaching of morality, e.g.—

*Atmanah pratikulani paresham ma samachret.*

i.e. whatever is not dear to you, do not try to do for others, because the consciousness, that is appearing in your mind-stuff, is appearing in other's mind-stuff too. Not only in human mind-stuff, rather in each creature (the living being), the consciousness is the projection of same one truth. If you see light in the spark or anywhere else too, the light is the same in its every projection, when we will realise this oneness in all; the whole differentiation will be finished. Automatically the divine power will appear in our lives; we will love each other selflessly. We will live heavenly life on the earth. Heaven will come on the earth automatically, if we lead such a divine life understanding and realising the divine truth in self. Otherwise, people are suffering with sorrows and pains due to desires, temptations, expectations etc. I know nothing can satisfy one's desires in this world. Even God himself can not satisfy the desires of a desirous person, because the desires have no end. If God is going on fulfilling the desires of a person, one day, he will demand even the God's Godhead, that is impossible to be provided, as there can never be two Gods in this world. I mean to say that desire has no end, no limit. The individual being can realise oneness with God through proper practice, then automatically; the practitioner can achieve Godhead without any desire or effort, because you are already the partial manifestation of God. Same consciousness, same God is residing in you too. When you realise this truth, you automatically feel your self one with that, and then you become the happiest person in the world. This is the teaching of this great *Upanishad*. That is what I am trying to teach you people here.

My inner wish is to make people aware about that supreme truth, so that they can enjoy with their divine life on this earth. I

can declare that no body needs to wait for the heavenly life to attain after death. There is no need to wait for that in the graveyard for unknown number of years or centuries. I teach the method by adopting which; one can bring the heavenly life in one's present life by using the divine wisdom. The divine wisdom is the great gift provided by God to mankind. Otherwise, there is not much difference between animal and a human being. Wisdom distinct the humankind from the animal life. If a person uses the divine wisdom and realises oneness with its cause, the supreme self, he can be able to enjoy heavenly enjoyment in his present life. Heaven will come on the earth through this divine process, I am teaching here. I will be here for three more days in my center at Kent, Ohio. Anybody can come and learn that method and practice that in life.

***Hari Om Tat Sat***

## Chapter XIV

**M**y dear souls!

Now a days, I am teaching *Mandookyopunishad* here. The philosophy of this *Mandookyopanishad* is to make one realise the unity in diversity. I have taught about the seven *hymns* of this *Upanishad*. In total, there are twelve *hymns* in it. In the seventh *hymn*, the great seer *Mandook* has tried to describe the real form of the self. The seventh *hymn* says for that real self,

*Naantahpragyam, na bahishpragyam, nobhayatahprag-  
yam, na pragyanghanam, na pragyam, naapragyam.*

i.e. He is neither inner consciousness, nor just external consciousness. Neither he can be told to be consciousness on just both sides, because there is no division, no diversity in the real self. He further says, for that Supreme self, neither we can say, He is just mass consciousness, or just consciousness, or just, non-consciousness. All these descriptions are relative. He is beyond descriptions. Just as we realise the day due to the night, the night due to the day; both are relatively explained. If we go to the higher levels of the sky, we find there, neither the night or the day, because actually the sun neither rises, nor sets, the perception and conception of sun-rising and sun-setting is just on the lower levels. An ordinary man will say, it is crazy to say the sun neither rises nor sets. The student and the knower of the science astronomy can understand this reality very well. In the same way, there is the position of knowledge & nescience in philosophy. For the Supreme self the saint Tulsidas writes in his great treatise *Ramayan* (the holy epic of Lord Shri Rama's incarnation in Hindu history)—

### *Sahaj prakash roop bhagwana.*

i.e. the Supreme consciousness himself is the ever-effulgent radiance. So there is no question of the division of darkness and the light in that. Where there is no division, no diversity, how there can be the division of day and night. Therefore, the Supreme self is beyond all the attributes and the nature itself. All kinds of movements are going on into the nature, not in the real self. That is why the *hymn* says, the real self is neither just mass consciousness, nor consciousness, nor just unconsciousness because all these statements are relative. Where there is no duality, how we can use the relative terms for that. The dualities exist into the gross, subtle or causal worlds; the supreme real self is beyond these all. So the *Upanishads* say, He is ineffable and indescribable. About that great *Upanishad*, "Brihadaranyal?" says—

*Vigyataram ken vijaniyat.*

He, who is knowing all, will be known by whom? He, who is the knower of all; how can He be known by somebody? This is a great question, a great mystery.

In *Rigveda*, in *Nasadiya hymn*, the great seer described it in very good way. The *hymn* says, when all the deities, (the divine powers) were manifested after the Supreme Godhead, how could they be able to know Him. Here the word deities in the individual personification too means the senses of knowledge. So the great seer means that the instruments in the individual and the cosmos, being the effect are unable to know their cause. According to the *Aupanishadic* philosophy, whatever is existing in the cosmic form, same is projected in your individual form too. Human being is the model of the cosmic being. The *Upanishad* says, *Sahasrasya pratima purushah*. i.e. the human being is the image of the Godhead. The word *Sahasra* here means, he who has thousand mouths, thousands of hands and feet etc. that is the universal cosmic being. So the great seers say, whatever is existing in cosmic form, same you will find in your own life too. Just as the

Supreme consciousness is beyond and above cosmic nature, the nature works under His power; in the same way, the intellect, the mind, the senses, the gross body (effects of nature in individual personification) are working in the light of the individual real-self. The real self is beyond these all. How one can describe that real self with these means? This is the philosophy of the *Upanishad*. The *Upanishads* say, in the light of the Supreme consciousness when nature moved, many kinds of divine powers, appeared. Those powers are called deities (*devatas*) in the *Vedas*. In *Yajurveda* we read, "Suryodevta, Chondrama devata, Vato devta, etc. etc. that means the *Vedas* describe these divine powers as the deities (*devatas*). They say that they are not separate from the Supreme. They are the divine powers related with the divine nature. In the light of Supreme consciousness, they all are working. So the *Vedas* mean, the deities, (the divine powers), who take birth after him, in his light, how can they know the supreme, their own origin. Nobody can know one's own origin. So the great seer *Mandook* says, (in the *hymn*) that your real-self is beyond description, that is ineffable, because all the means, i.e. the intellect, the mind, the wisdom etc. are the property of that consciousness and they appeared after him. They can not be the means and the media for His realisation.

In the six systems of Indian philosophy, there is a very good theory named '*Nyaya*' the science of logic. In that school of thought, everything is analysed through its own attributes and properties. Just as, if you analyse about the fire element, you will say where there is light, heat and force, there is fire. About the wind, you will say, where there is movement, there is wind. About earth, you can say, where there is smell, that is earth. In the same way, you can say, where there is taste, there is water. About ether you can say, where there is sound, that is the ether; if you try to say, where there is knowledge, that is the self, that is not the right way of explanation; because knowledge is a relative term. Where there is no knower, there can be no knowledge. Where there is knowledge, there should be the knower too. Where there

is the knower and the knowledge, there should be something to be known. Where there is trinity that can not be the Supreme truth. Knowledge means knowing something. Knowing is always about some other thing. There is no other in the supreme truth. That is beyond attributes. So it is impossible to say about the Supreme truth that it is just knowledge. The *Upanishads* mean to say that the real self has no sign, no attribute, but that is your own real-self, so you must know that. If you are not aware about your real-self, no power can save you from sufferings. If you realise that truth, you will be free from all kinds of problems. If you become aware about this truth that all the diversities are related with the nature only, not with your real-self and your real self is beyond and above nature and its diversities, you will become the happiest person in the world. You will enjoy ecstasy.

There is a great question in the *Upanishads*, what is the difference between deep sleep state and *samadhi*, that is told to be beyond deep sleep state and is called the fourth stage. Deep sleep state is also indescribable. The fourth stage too is beyond description, then what is the difference between the two;, we have to understand it properly. The great seer says, the person goes to deep sleep state by natural process, there is no knowing and the person comes to wake state back automatically. When the practitioner reaches the stage of *samadhi*, realises oneness with the Supreme, the false conceptions finish for ever, the realised person will never come back to diversity again, i.e. there is no diversity for him in the world. He will never be the prey of nescience again. This is the greatness of the realisation of your own-self. That is why the great seer declared in *Ishopanishad*—

*Yasmin sarvani bhutani atmaivabhoot vijanatah,  
Tatra ko mohah kah shokah ekatwamanupashyatah.*

(Ishopanishad-7)

The meaning of this hymn already has been explained.  
The *Vedas* further declared—

i.e. there is no other way to know one's own-self, the great seers try to tell that the only way to realise the Supreme self, the root of one's own-self, is to realise oneness with that, that is called the stage of 'Samadhi', that is beyond deep sleep state; so it is called the fourth stage by the great philosopher seers. After realising that, one achieves the eternal peace and happiness. Now the question arises, how one can realise the real-self and reach that stage?

In the eighth hymn, the great seer *Mandook* explained the process of practice through analysis of the holy sound "Om" very scientifically and clearly. According to *Vedic* philosophy, there are two kinds of sounds, imperishable and perishable. Whatever sound is appearing through your effort that is perishable. According to the seers, that very perishable sound has its imperishable form too. That imperishable form is the root. It is divine and eternal. That imperishable, eternal divine sound is called "Akshar". In Sanskrit language the word "Akshar" means imperishable. The *Upanishads* say, that imperishable "Akshar" sound is "Omkar". In the *Upanishad*, we read—

*Tasya vachakah pranavah.*

That means designation of that Supreme *Brahman* is "Om", (the *Pranava*). So according to the *Vedic* seers, the imperishable "Akshar" sound "Om" and the Supreme *Brahman*, both are one. Here is the present hymn, the great seer *Mandook* says—

*So ayamatma adhyaksharamomkaro adhimatram.*

That means the Supreme *Brahma*, the individual self and the akshar sound "Om", all these three are one. The imperishable akshar divine sound "Om" has three matras, 'A' 'U' 'M'. The great seer further says in the hymn—

*Pada matra matrashche pada.*

That means the three-quarters (the *padah*) are related with the three *matras* (the three sounds) and the three *matras* (the sounds) are related with the three-quarters (the *padah*, *vaishwanarh*, *taijasah* and *pragyah*) of the Supreme *Brahman*. Here in this *hymn*, the three quarters, been represented and designated by the three “*matras*” have been compared with the three stages (wake, dream and deep sleep) of daily human life. The vibrations left after the ‘M’ sound is called “*nada*” (in *yoga*); that is the eternal sound and is beyond the three sounds (A, U and M). That ‘*Nada*’ is produced without any effort. In meditation, when you pay your attention to the right ear; automatically you will hear that sound. That eternal sound is continuously going on in human life. We do not pay attention. If we pay attention, we can hear it. The *yogis* say, when you will be effortless, activity-less, movement-less, you will realise and hear that sound. If you are doing any kind of effort, physical, mental and intellectual, you can not hear that sound, because that way you are keeping yourself busy with other things. In his treatise of *yoga* philosophy, Maharishi Patanjali says—

*Prayatnashaithilyaanantasamapatibhyanu.*

(Y.S. 2/47)

i.e. when all the efforts are stopped completely, then that sound is heard properly. That way the practitioner can concentrate his mind in the Supreme self through the divine sound “Om”, the *akshar* sound, “the *Pranava*”.

*Hari Om Tat Sat*

## Chapter XV

**M**y dear souls!

In the ninth *hymn* of this *Upanishad*, the great seer *Mandook* told that the first syllable of the *pranva* sound ‘AUM’ is ‘A’ and here he described, the real meaning and role of ‘A’ sound in practice. He says ‘A’ is an all-pervasive sound, that is the base of all the sounds. In *Shrimadbhagwadgita* also, Lord Krishna says—*Aksharanamakaroasmi* that means, among sounds I am ‘A’. In the *Vedas*, we read, ‘A’ is the eternal sound i.e. the gist of the sound. The ninth *hymn* says—

*Jagritasthano vaishwanaroakara prathama matra  
apteradimattwadwapnoti ha vai sarwan kamaan  
adishcha bhawati ya evam Veda.*

“The cosmic self (*vaishwanarah*), the seer of the wake state in individual life, is like “*Akar*” sound in *Omkar*” The *hymn* means to say, “just as ‘A’ is the all pervasive sound in language, in the same way, *vaishvanar*, the cosmic self is all pervasive power in the world. *Mandookyopanishad* is explaining the relation of all the sounds of *Omkar* with the three states of the individual and the cosmic soul both. The root sound, the eternal imperishable is called *Akshar* compared with the fourth stage, that is beyond all the three stages. In the present *hymn*, the great seer is saying, just as “A” is the first and the root sound so it is all pervasive sound; that means, all the diverse forms of sounds are, pervaded with the “A” sound; in the same way the cosmic soul (*vaishwanar*) is the first, so is in the whole world”. So the great seer says, if you can hear and realise the sound ‘A’ internally, automatically you will realise that

first all pervasive truth. This is the process to realise that Supreme truth. The *Upanishads* say, without sound, you can not think. If you think anything, you must think about that through some word, i.e. its designation. Without word, you can not think, you can not explain, without word, you can not know. That is why the word in Sanskrit language is called "*Aksharah*" (imperishable) that means that always exists, that is never destroyed. Without word, you can not speculate, you can not imagine. When you imagine about something, you use some word at the subtlest level. Therefore, when your mind is wordless, you are thoughtless. All the words are created with 'A' sound. So, when you will catch the sound "A", you will be wordless automatically. So, try to understand this mysterious truth. The great seer taught a wonderful method for the realisation of that all-pervasive Supreme truth, the all-pervasive power. So he means to say, if you realise the 'A' sound, that is the first and the all-pervasive, you will realise the first and the all-pervasive power. The *hymn* further indicates, one who realises the all-pervasiveness of '*Akar*' sound and the cosmic self, becomes content with the fulfillment of all the desires. He achieves first position in the society too.

The great seer says, just as all the words are the variations of "A" sound, in the same way, all the diversities of the world are the projection of one Supreme power, that is called—"Vaishwanar". The term "*vaishwanar*" is comprised with the words, "*vaishwa*" and "*narah*", that means "diversity in unity." Whatever we see in diverse forms in this world, that all is the projection of one "absolute truth." In language, we find "A" appears into the forms of so many words; for example, we speak '*ka*', '*kha*' or '*ga*' etc., we can not pronounce these sounds without 'A' sound. 'A' is the root cause of all the sounds. We can speak nothing without the 'A' sound. When you will pay attention to 'A' sound and understand the variations of 'A', then you will understand, how that one absolute appears into diverse forms. 'A' sound is produced in the form of '*la*', '*ta*', '*tha*', '*da*', etc. by touching the tongue with teeth in mouth. Same 'A' appears through '*na*' too. Same 'A' appears into many forms by touching the tongue with different parts in the mouth. So all

these different forms of sound are the projection of one sound 'A'. When you will realise this truth, you will be able to understand how one absolute truth can appear into different forms. This is the gist of this *hymn*. The great seer taught in the ninth *hymn* that first you must be aware about the reality of the sound 'A', then you will be able to be aware about the reality of the diversity of this universe. Without that you can not understand, how one absolute truth appeared into diverse forms. In this *Upanishad*, the great seer used the example, which is approachable for every person and is known to a common person too. He told, "pay your attention inside and watch, where from the sound is appearing; what is the root sound?" He says, when you will see that the root sound is 'A' that appears without any effort and can be heard inside without effort. Same sound is produced in many forms by untouched the tongue at different places in the mouth, you will understand that these different sounds are nothing but the variations of one sound 'A', so the great seer tried to tell, just as 'A' is the root cause of different letters in language; in the same way, one absolute truth, the Supreme consciousness is the root cause of all the various and diverse forms in this world. It becomes so much easy to understand this fact through this example. When you will realise 'A' as the root cause of all the letters, you will realise that one absolute *vaishwanar* is the root cause of this whole universe, because 'A' is the symbol of "*vaishwanar*" *Vaishwanar* means '*virat*' who appeared into the form of this universe. The *Upanishad* is teaching unity in diversity. I already told you people yesterday that you can realise unity in diversity in this present life. Try to analyses and understand. This is a philosophical fact that one Supreme appears into numerous names and forms. There is nothing without name in this world. Name is nothing but the word or a sound. The sound or the word is the main media for the indication, explanation of any thing. The great seer told just as every thing in this world is related with some name, in the same way, that Supreme cause also is related with some name or sound. That name of the Supreme, he told is '*Om*' that is based on the root sound 'A', so the *hymn* says, he who realises '*Akar*' as the root sound and real-self '*vaishwanar*'.

as the first cause, achieves priority everywhere in the worlds.

The gist of this explanation is, just as 'A' sound is one and appears into the forms of diverse letters, in the same way, the Supreme cause is one and appears into diverse forms. This is the similarity between the 'A' sound and the root cause of this universe. The *hymn* explains very clearly, as the sound basically, is one, but appears into diverse forms, in the same way, the Supreme truth is one, but it appears into diverse forms. So the seer says, one must realise the root cause of sound, that is 'A'. That 'A' sound is omnipresent and all-pervasive sound. In the same way, the Supreme truth is omnipresent and all pervasive. The great seer tried to teach, "do not think that God lives in the seventh sky and creates this world into this diverse form. He told that one truth appeared into the whole formfull projection. Whatever we see in present, whatever it was and will be, that all is one. The *Vedas* say—

*Purushevedam sarvam yadbhutam yaccha bhavyam.*

(*Rigveda*)

i.e. Whatever we see in present, whatever it was and it will be, that all is the projection of one absolute truth. There is no diversity in reality. When you will realise this truth; you will be able to enjoy the heavenly life on this earth. You can bring heaven in this primordial world, because hell is only due to the belief in diversity. Acceptance of diversity and differentiation become the cause of suffering and pain and that is hell-experience. When you become aware about the unity in diversity, the presence of one Supreme Truth, diversity will have no existence for you. If you realise one Supreme Truth in various names and forms, automatically, you will realise heaven in your life. In philosophical language, heaven means divine. Divine is nothing, but the projection of the infinite. The *Vedas* say—

*Dyauh adtiih, antarikshagwam aditih.*

i.e. the solar world is *aditih* and the space is *aditi*. The term "*Aditi*" in Sanskrit language means, "indivisible." So the *hymn* says that the solar world, sun-world, the space etc. etc., every projection is the projection of the indivisible truth. In the Hindu holy epics, the semi-Gods, the divine powers are called to be the progeny of the power "*aditi*"-that is indivisible. The demonic powers are told to be the sons of "*diti*" that is the power of diversity. The great seers of the *Vedas* mean to say, "where there is diversity, there is the rule of demonic ideas, demonic powers, demonic impulses; Where there is unity, there are divine ideas, divine impulses and the rule of divine powers. Therefore, the great seer *Mandook* teaches here that if you realise the Supreme truth, you will feel divine and will bring heaven on the earth through this method. That is what, I am trying to tell that Lord Rama told his great devotee *yogi* Lord Shri *Hanuman ji*, "O dear Maruti! One can realise that ultimate truth in present life by accepting the divine philosophy been explained in the *Mandookyopanishad*.

***Hari Om Tat Sat***

## Chapter XVI

**M**y dear souls!

May God bless you all. May He lead you all from darkness to light, from unreal to the real, from death to immortality. May He shower upon you His divine grace. May He bestow upon you His divine love and wisdom.

***Om kham Brahman!***

For the realisation of unity in diversity, I am teaching here the process of a divine practice based on *Mandookyopanishad*. This divine practice is related with the natural phenomena, that is the projection of eight-fold nature. The base of that eight-fold nature is your own real self, that is called the spirit, the '*atma*'. If you will pay your attention to this practice, one day you will be able to realise the ultimate truth behind the whole projection, the natural phenomena. Be aware, the *pranav*, that is called "*Omkar*", is the gist of this universe.

In the *Vedas*, we read that the source of all the beings is the earth. The gist or source of earth is water. The gist of water is the herbs and the crops. The gist of the herbs and the crops is the human life. The gist of human life is his own speech. The gist of human speech is the divine *hymns* (of the *Vedas*), the gist of the *hymns* is the divine song. The gist of the divine song is the divine sound; that divine sound is called "*Om*" by the great seers. This "*Om*" is the root sound, been realised by the ancient realised seers. That root sound '*Om*' is the cause of this whole world.

Be aware about this fact that the *Vedas* say, when you recite '*Om*', you relate yourself with the Supreme cause. '*Om*' is not only the name of the Supreme cause, it is the Supreme cause itself. In the *Upanishads*, we read, a disciple asked the master, "what is the gist of the *Vedas*?" He asked, "please tell me about the Ultimate truth behind this phenomena." Answering the questions, the master told—

*Sarve vedah yat padam qamnanti  
Tapaansi sarvani cha yad vadanti  
Yadicchanto brahmacharyam charanti Tatte  
padatnsamgrahena braveemi Om iti etat*

that is "all the *Vedas* are always reciting the glory of that power, all the austeres are doing hard penance to realise that Supreme power; the people who are observing celibacy, that is also only for achieving that power, that power is only '*Om*', '*Om*' itself is God, not just name of God. The great master says, I am also trying to explain about that to you. The people, who are not aware about this '*Om*' they are suffering due to their own ignorance. So we should be aware about it. I was trying to explain the method of practice for the realisation of the Ultimate truth. Your body has eight levels, that means the eight-fold nature appeared into the form of eight levels in your body.

In *Mandookyopanishad*, the great seer *Mandook* told that the real self in human life functions at four levels, waking, dreaming, deep sleep and the fourth—that is the state of pure consciousness and is beyond—the former three stages. According to the ancient philosophers of the *Vedic age*, whatever is available in your own individual life, the same exists in the universal phenomena. The cosmic life is the root cause and the source of your individual life. In the *Vedas*, we read that this cosmic life is like a macrocosm and the individual life is like microcosm. The individual life consists with the same potentiality, same power, though in a very small form. For example, we see in the fire element, it may exist in the form of a spark or of a flame, there will be no difference between

the two in quality. Even a spark can convert itself into the form of a big flame. The individual self is like a spark and the cosmic self is like a flame; both have same quality, same potentiality, but you are not aware about your own greatness, your own supremacy. Due to that, you are suffering from the dualities. So, be aware about this truth that the cosmic *purusha* Himself appeared into the form of this whole projection. Just as all the sounds are the variations of one sound 'a', in the same way one Supreme power is appearing in various forms in this world. If you pay attention, you will realise this truth. There is no diversity in reality. One Supreme power appears into the form of diversity. When you will realise this truth, you will enjoy with divinity in the present life. The *hymn* further says, 'A' is the first sound; when you will realise the basic theory of this 'A' sound, you will be recognised as the first person in your society, in your country and in the world at large. I have already explained this *hymn*, so I just wanted to recapitulate it in concise form.

In the previous *hymns*, it has already been told that the 'Om' sound has three sounds in itself-'A',U and M. The *Upanishad* says, just as 'A' sound is related with your wake state and the cosmic power 'vaishwanar' in the same way, 'U' sound is related with your dream state and the cosmic subtle power "taijasa". This gross world is nothing but the projection of the subtle world. Just as we see the primordial elements, the earth, water, fire, air etc. in gross form, you will find the same elements in subtle form too. This is a philosophical truth that all the elements, earth, water; fire, air etc. reside into the highest element 'ether' always, though in subtle form. This is a great mystery. Try to be aware about this fact that the subtle phenomena is the causal phenomena. The gross world is the projection of the subtle world. Just as, when you sleep, you submit your whole diversity with your real self and go to sleep. When you enter into deep sleep, you enjoy with your own-self. In the same way, in the end of this universe (that is called 'pralaya' in Sanskrit language), the supreme power takes the whole gross phenomena into its own form (that is also called "mahapralaya"). In normal life routine when you are awake, you

see the whole diversity again in gross form. In the same way, when this universe starts again, the whole gross phenomena appears into the same form. We read in the *Vedas*, "yathapurvamakalpayat", i.e. just as it was in the past, in the same form this world appears again. So the evolution and the dissolution are always going on. There is nothing new in that. We can not say for that projection, that is new or that is old, because everything is going on flowing and changing continuously, still everything is existing too for ever. So is called "*Sanatan*", that means "the eternal".

The word *Sanatan* in 'philosophy' means "the eternal", not old. Old is something else. Eternity is always new. So this universe always appears into new form. *Sanatan* means ever new (that is called *nitya naveen* in Sanskrit language). That means it comes daily in new form, just as every dawn comes with fresh shine. Nobody can say that this sun has become very old, so it is not so beautiful now. Dawn is never old. Every dawn is always fresh and new. In the same way, this universe is always new, because it is eternal (*sanatan*), so this word '*Sanatan*' is used for the projection of that Supreme power too. When the '*mahapralaya*' comes, the whole natural phenomena merge into its own cause. The evolution and the dissolution, these two kinds of processes are, always going on in this world. You see on the surface of ocean, many bubbles are always appearing and merging into the ocean, this is a divine play. Appearing of the bubbles is like the process of creation, merging of the bubbles into the water is like dissolution of this world. So 'evolution' and the dissolution are always going on in this divine play. Just as we live in this universe and see it in the present form, in the same way, there are so many universes in the causal phenomena of nature. They also dissolve into and evolve again from nature. So numerous universes are taking birth daily and numerous are always dissolving into that Supreme energy, the Supreme cause. That causal phenomena in '*Mandookyopanishad*', is called '*pragya*', that is imperishable and is related with 'M' sound, (the third sound). Today, you can ask the astronomers, they tell that not only the numerous stars or nebulas, rather numerous galaxies are appearing and dissolving but the nature

is infinite. So the *Upanishad*'s philosophy says that this divine play is always going on same way, as you always go into the stages of wake, dream and deep sleep in daily life routine. This world is appearing from, sustaining in and dissolving into its own cause always. That is called a divine play. So the *Vedas* declare, just as the gross form of this universe is related with the sound 'A' in '*aum*'; in the same way, the subtle form is related with the sound 'U'. I will describe the next hymn related with the sound 'U' tomorrow.

***Om kham Brahman***

## Chapter XVII

**M**y dear souls!

In *Mandookyopanishad*, the tenth hymn says—

*Swapnasthanastaijasa ukaro dwitiya matra.*

That means '*taijasa*', the illuminous universal power like the dream state in individual life, is represented by the 'u' sound, that is the second one in '*Aum*'. This 'u' sound in '*Omkar*' comes in the middle that is between the 'A' sound and the 'M' sound both, so it is described to be like the dream state in individual life and the cosmic power '*taijasa*'. In *Vedic* language, the gross universe is called '*vishva*' or '*virat*', the subtle world is called '*taijasa*', or '*hiranyagarbhah*' and the causal universe is called '*pragyah*', '*ishwarah*' or '*avyayah*'. In *Shrimadbhagvadgita*, Lord Krishna says—

*Yo loktrayamaavishya vibhartiavyayay ishwarah.*

(*Gita* 15/17)

That means '*ishwarah*' here is called '*avyayah*' too. '*Avyayah*' means imperishable. That means the causal phenomena is imperishable. Just as the gross universe is called '*vishva*' or '*virata*', the subtle world is called '*taijasa*', *sutratma* or

*hiranyagarabha*. In the same way, the causal universe is called *pragyah* or '*avyayah*'. According to the *Vedic* philosophy, this gross world is the projection of the subtle universe. The great seers tell that all the primordial gross elements, the earth, the water, the fire, the air and the ether etc. have their subtle forms too; rather all the elements, i.e. the earth, water, fire and air etc. reside into the highest element 'ether' in subtle form. This is a great mystery. Try to be aware about it. The subtle phenomena is the cause of the gross world. In this present *hymn*, the great seer further says—

***Utkarshhsadubhayatwadwa utkarshati ha vai gyanasanttim.***

That means this 'u' sound is higher and better in the holy sound '*Om*', so it gives '*utkarsha*'. In Sanskrit language, the word '*utkarsha*' means 'greatness' and betterment. In the *Upanishads* the ancient seers realised and told that 'u' sound (in practice) pulls the life energy (of the practitioner) up, so it is (considered to be) greater and better. So the *hymn* says the realisation of, 'u' sound gives the practitioner greater and better positions in life. This 'u' sound, here is compared with the cosmic power '*taijasa*' that is subtler and more powerful than '*virata*' the gross and the physical world. This is a doubtless fact that the mental world is more powerful than the physical one. Those, who have no control on their mind, do not know the greatness of it. The dream state is just an example, that is not greater and better than the wake state. We have to remember it. The great seers told that this philosophy is not related with the individual life only, it is related with the cosmic truth. So the subtler and the higher truth is the '*taijasa*' or '*hiranyagarabha*'. That '*taijasa*' is told to be more powerful than '*virata*'. In the same way, the mental world is more powerful than the physical one. In the *Vedas* the great seers pray for the betterment and stability of the mind, e.g.—

***Tanme manah shivasamkalpamestu.***

That means, the great seers have a wonderful prayer for having a mental strength. In *Yajurveda*, there are six *hymns*, saying

the prayers for mind power. So I was telling that your mind has more power than the body. The body works according to the mind. If the mind becomes weak, the body might be healthy but it can not work properly and becomes useless. All the senses become weak. Here in these *hymns*, the wake state is related with physical world and the dream state represents the mental world. ‘U’ sound in the *hymn* represents mind, as when you recite ‘u’, your breath goes upward, that is towards mind, thus ‘u’ sound is indication about the mental world. The great seer told, those who become aware about their mental world through the practice on ‘u’ sound, become greater and better in society. If the person is more aware about his mental world, he can enjoy his power more.

The whole power of human beings is related with his inner consciousness, not with the external one. Inner power is definitely greater and better than the external one. The senses of action or perception, the limbs, the legs, the hands, the feet etc., these all have very limited ability, but the mind has unlimited power, there is no doubt. If you are aware about your mental power, you can do whatever you like; will or you wish. We see many great *yogis*; they can use their mental power. They can see the things beyond the reach of their physical eyes even. They can know about the things those are beyond their ordinary knowledge even. They can perceive, understand and receive all those informations, which are beyond the ordinary reach, because their mental power becomes very strong and they are aware about that power. In meditation that is what we do. We try to preserve our mental power. When we are able to make our mind stable, that means, we are holding our mental power. We become aware about it. Now you should understand that your mind can become more powerful than your body, by chanting the holy sound ‘*Omkar*’ and by meditating upon it, you will be able to awaken your mental power, that is called ‘*taijasa*’, the ‘illuminous’. “The physical power is not so much illuminous and pervasive; the mind power is quite pervasive. ‘U’ sound in ‘*Omkar*’ is related with inside not outside. So this *hymn* is telling about the mental power in human life, that is a very great thing. The great seer says, be aware about it. Mental world means

the subtle world. In dream state, the whole projection is just the result of mental power. If you see a friend or you eat or drink something in dream, that is all your mental projection. That is not natural. One thing is important here; the dream state is not under your control. Due to that in dream, you can not create anything, whatever you want or will. On the other hand, if you meditate, and are able to control or stabilise your mind, you will be able to use your mental power and you can create whatever you like or wish even in your wake state.

In *yoga* philosophy, the great seer '*Patanjali*' told that he, who controls his mind, can create anything, because the *yogi*'s mind works like a divine power. In meditation, the *yogi* connects one's mind with God's mind i.e. the universal mind. When one's mind is connected with God's mind, the great divine power; automatically will achieve the same quality, same ability, same capacity and potentiality. In fact, your mind already possesses the same ability, potentiality but being busy with the physical, material and sensual world, it loses that ability and capacity. The gross matter possesses very little power, so the mind, connected mostly with the gross materials, loses its subtle power. *The yogis* tell, if you uplift yourself higher from the gross world and enter into the subtle world, you can connect yourself with divinity, then you will realise your mental power and will see how great it is! So the 'u' sound, the second one in '*Omkara*' indicates about your mental power. The *Upanishad* says, if you realise this 'u' sound, you will be better and greater person in the world. This tenth hymn also says—

*Utkarshati ha vai gyanasantati samanashcha bhavati  
naasya abrahmavit kule bhavti ya evam Ved.*

That means he who realises his mental power through this 'u' sound, has a good line of disciples and has no ignorant person in his generation even. He becomes equal to everybody and everybody is same for him. He becomes such a great person that he has no enemy in this world. People do not feel jealous

with him. So the great seer says, if you want to be a greater and better person in society, you must try to use this process and start practice. One day, you must achieve that power. Not at once, just today, but one day will come, when you will achieve it. Some people are not able to sit even with their eyes closed for a short while, as they feel feared or they visualise some ghost or darkness etc. Those all are the imaginations of their silly, weak mind. Their own mind creates the darkness, ghost or awful situation, otherwise there is no reality of that kind. You can tame your mind better way and can achieve better result and success. In the *Vedas* we read, he who tames his mind, becomes the master of it. There is a very good metaphor we read in *kathopanishad*—

*Aatmanam rathinam viddhi shareeram rathameva tu.  
Buddhim tu sarathim viddhi manah pragrahameva cha.  
Indriyani hayanahurvishayansteshu gocharan.  
Atmendriyamanoyuktam bhoktetyahurmanishinah.*

(*Katha. 1/3-3,4*)

i.e. (in human individual life) the self is the master of chariot. The body is the chariot. The intellect is the chariopter. The mind is the rein. The senses are the horses. The objects of senses are the paths, about which the horses (of senses) are familiar and aware. The great philosophers, the realised ones call that individual self, the enjoyer, when it is one with the body, the senses and the mind. In this metaphor, the great seer means to say that in the individual life, the intellect is the driver. It holds the rein of (mind) in his hands. The upper part of mind (rein) is related with the intellect, the lower part of mind (rein) is connected with the senses. The chariopter (the intellect) is controlling and directing the horses through the rein, so according to the *Upanishad*, your mind is like a rein. Be aware about it. If your intellect is strong, it can control your senses, tame them properly and can direct them towards right path. How one can control, tame and direct the horses of senses, the great seers have told the same method. They say, if your intellect is sharp, strong and stable, you can control the rein of your mind properly and control your senses too. Be aware

the practitioners! ‘U’ sound in ‘*Omkar*’ indicates about the ability and the greatness of taming and controlling the mental power. So you should try to use this ‘*Omkar*’ sound of three syllables ‘a’, ‘u’ and ‘m’ and have control on your senses, mind and intellect. This is the greatness of these sounds.

*Om Kham Brahman.*

## Chapter XVIII

**M**y dear souls!

The main principle of this *Upanishad* is that this gross universe is the projection of one Supreme cause. Diversity is not real, unity is the reality. When you will realise unity, you will be one with the supreme cause. You will achieve divinity. If you believe in diversity, suffering will be your destiny. No power can save you from that. So, be aware about this unity. This gross world is the projection of the subtle world. The subtle world is the projection of the causal world. The causal world is the divine power of the "Supreme being." The supreme consciousness, designated as "*Brahman*" in the *Vedas*. In *Shrimadbhagvadgita*, that Supreme truth has been described into four fold forms i.e. *ksharah*, *aksharah*, *avyayah* and "*Param Brahman*". The term "*ksharah*" means this gross, visible and the changeable world. The "*aksharah*" here means, the subtle cause of the universe. The term "*avyayah*" means, the causal phenomena of this universe. The term "*Brahman*" here means, something above everything, that is beyond even evolution and dissolution. That very supreme source is called "*Brahman*" in *Vedic* philosophy too.

According to the *Aupanishadic* philosophy, there is one absolute infinite entity that is described as truth, knowledge and infinity. That very truth-knowledge-infinity is called '*Brahman*'. There *Brahman* is always enjoying with his divine power that is called "nature". That divine nature is the cause of evolution. The Supreme *Brahman*, i.e. *atma* is pure consciousness. That Supreme consciousness reflects into the divine nature, (the divine power),

and then the divine nature moves. The movement in divine nature is called energy. So the basic causal phenomena of energy is the divine nature. When energy moves, it creates many circles. Each circle is called galaxy. That circle appears into the form of a big egg. That big egg is called *nebula*. When ‘that big egg moves; after millions of years, it becomes so much hot that it breaks into pieces. Each piece becomes a star and goes on moving around its own orbit. So the basic phenomena projects itself first into the form of the galaxies, that is the causal state; when it appears into the form of a big egg; the ‘*nebula*’, that is the subtle state. When it appears into the form of stars and planets, that is the gross state. This gross state is called ‘*vishva*’ the ‘*virata*’ in the *Vedas*. The subtle is called ‘*hiranyagarabha*’ or *Taijasah*’. The causal is called ‘*pragyah*’ or ‘*parmeshwarah*’. That very *parmeshwarah* is called ‘*avyayah*’ in ‘*Gita*’. The word ‘*avyayah*’ means imperishable, because the sum total energy neither increases nor decreases. That stays always the basic phenomena in the same position. Just as the bubbles appear on the ocean, by that the ocean does not lose its vastness. When bubbles merge into the ocean, the ocean does not get any thing new; in the same way, the divine play is always going on in the divine energy. Be aware about it. Here in *Mandookyopanishad* too, the gross universe is called “*vishwa*”, subtle is called ‘*taijasa*’ and the causal is called ‘*pragyah*’. Beyond that all is ‘*atma*’ the *Brahman*, that is beyond everything. The great seer here says, that is the supreme reality that should be known, that must be realised. That is the ultimate truth. The process of evolution and dissolution is always going on in the light of that *atma*, the *Brahman*, the substratum of all. The great seer *Mandook* here taught, how one can realise these four facets of Supreme *Brahman*. He told, “if one uses one divine word “*Om*”, one can realise it very well.” He explained that the holy sound “*Om*” has three syllables.

The first syllable is “a”, the second is “u” and the third is “m”. The sound “a” represents the gross world. The great seer described, just as the gross world is the projection of one supreme cause and that cause resides in every part of this gross world; in the same way, the sound “a” is the root cause of all the sounds and it

resides in every sound (because we can not speak sound any word without "a"). He further says, just as that supreme cause is the first and foremost of all the projections, in the same way, the 'A' sound is the first of all the sounds. So he says, 'A' sound is similar to that Supreme cause. The *Upanishad* says, if the practitioner, focusing attention on the gross objects recites 'A' and feels that he is elevating himself from 'A' the gross towards 'u' the subtle, then from 'u' the subtle to 'm' the causal, automatically he will dissolve his little entity into the cosmic form and will be one with the Supreme cause. Actually, we are one with the Supreme cause, but we are not aware about it.

This is a metaphysical fact that the effect always resides into the cause and the cause always resides into its effect. Cause and the effect can never be divided, both are indivisible. No power can separate the cause from the effect and the effect from the cause, just as the clay always lives into the gold-ornament. In daily life, we realise this fact in routine.

In the natural process of evolution, energy appears into the form of "apas" (the vapour). When that subtle vapour becomes dense, it appears into the form of a cloud, the cloud is nothing but the gross form of the subtle vapour. When the same cloud pours into the form of rain, it becomes gross water. You can put the gross water into a bottle but not the cloud. The water can turn into ice. The same ice becomes a hard crystal. The crystal is nothing but the result of ice. Can one imagine that the subtle vapour appear into the form of a stone like crystal? It is hard to imagine, but that is a fact. Just as the subtle watery elements can appear into the form of a crystal one day, in the same way the crystal, can also change and merge into its own cause, the watery elements back because the gross form is not everlasting, it must change. Whatever is gross, that is the effect, effect must change, not only the stone, crystal or clay, the whole gross visible universe has to be merged into the subtle energy back, because that is the projection of energy. This process of evolution and dissolution is always going on. The great seer *Mandook* is describing this process associating it with the

three stages of waking, dreaming and deep sleep in human life. He says that the gross stage of the universe that is related with 'A' sound in 'aum' is like the wake state in human life. The great seer also explains; just as the 'A' sound, the first syllable, is the root cause of all the other sounds and resides in all of them; in the same way "vaishwanarah" the all pervading power, the supreme cause (of the universe) resides in every projection in this world.

So here in the *Upanishad*, the great seer tells; as 'A' is the first as well as the root sound and that 'virat' (vaishwanarah) is the first and the Supreme cause, so if you chant 'A' in 'Omkara', you will realise that supreme cause the all-pervading power and will be one with that; you will get first position in society too. You will be able to fulfill all your desires. When the practitioner realises the Supreme, the diversity is nothing for him. When one sees unity in diversity, the desires are automatically controlled. A person desires many things because he believes in diversity. When a person feels that others possess some objects and he does not, then he desires to have them. If he realises that there is unity in the whole diversity, i.e. there is only one Supreme reality behind the whole projection, automatically he can feel himself above the desirous state. There is the end of all the desires. In Indian history, hundred years ago, there lived a great yogi; his name was Swami Shri Ramtirtha. He expressed in a Hindi poem—

*Apne maje ki khatir gul tarka kar diye jaba.  
Ruhe jamin ke gulshan mere hi ban gaye saba.*

i.e. "when I have no desire to possess even one flower, all the flowers became my own ones." If you want to smell or enjoy the beauty of the flower, you can go to a garden and enjoy with the flowers, nobody will object. If you try to pluck the flower, the people will mind and prohibit to touch it even. This is a part of human nature, whatever good and beautiful you see, you want to possess and keep it with you. This possessive nature in human beings comes out of egotism in the individual being. If one removes one's egotism automatically, the desire of possession goes away.

Then the person feels, all the things are his own things. So the great seer told, when you realise that *vaishwanar*, the Supermen cause of the universe through the practice on the first syllable 'A' in '*aum*', you will become desireless.

He further explained that there is the sound 'u' in '*aum*', that is related with the mental world, the dream state of a human being and the subtle projection of the universe, that very subtle projection is designated as '*taijas*' (the illuminous) here and in the other *Upanishads* too. Just as the visible world is related with your body and the senses; in the same way, the subtle world is related with your mind. Be aware. The *hymn* says—

*Swapnasthaanah taijasah ukaro dwitiya matra.*

i.e. the subtle illuminous world is like the dream state (in human life) that is related with 'u' sound in '*aum*'. The great seer says that the second sound 'u' in '*aum*' is related with your mental world, because when you recite 'u' in '*aum*' sound, your breath goes up, that automatically elevates you up, towards your mind. As it goes up in chanting, so this stage is called "*utakarshah*". "*Utakarshah*" in Sanskrit language means 'going up'. So the chanting of 'u' sound in '*aum*' brings the self up. The word "*utakarshah*" is synonym to the word "*uddhar*" in Sanskrit language. '*Uddhar*' also means bringing and keeping one on the higher level. The individual self normally remains involved into the lower or lowest phenomena of nature. Due to that the normal mind believes in diversity and always suffers. The whole suffering in this world is only due to the faith in diversity, so, with chanting of '*aum*', when the real self goes up, it feels itself above the gross and diverse phenomena, that state is called "*utakarshah*" or '*uddhar*' in philosophy. In the present *hymn* the great seer also tells that the second sound 'u' of '*aum*' stays in the middle, so the practice upon that brings the realisation of the subtle mental world too, because the mind, according to the *Aupanishadic* philosophy, comes in the middle in human life.

In the *Taitariyopanishad*, the stages of the individual soul in human life are described in the form of five sheaths. Those five sheaths are the physical, sensual, mental, egoistic and the intellectual levels of real self in life. These are told to be the five sheaths of our real self. The real self is residing in these five sheaths. Sheaths mean the cover. So our real self has five covers in the individual life. We can see it as a light is covered with five layers. The mind resides in the middle. Below the mind, there are two sheaths, physical and the sensual. The body and the senses are lower than the mind. Ego and the intellect are higher than mind. If the mind is inclined towards the sensual and the gross objects, it takes the person to the hell. The Hindu holy scriptures say—

*Manah eva manushayanam karnam bandhamokshayoh.*

i.e. the mind is the real cause of the bondage and the freedom of the self. The mind, involved in the sensual and material world becomes the cause of the bondages. If the person through the practice of *yoga* and meditation, turning one's mind from body and the senses, upward, becomes one with one's 'I am ness' and the intelligence consciousness, thus realises the Supreme cause, gets emancipation. So the emancipation is the result of the elevation of your mind. The bondage comes, when the mind is turned down. Just as the 'u' sound being in the middle of 'a' and 'm' in 'aum', is related with both, in the same way, the mind comes in the middle. It is higher than the body and the senses, but is lower than 'I am ness' the ego and the intellect.

In the three levels of human life, gross, subtle and causal, the mind lives in the subtle one, that is called the mental world. In the three levels of human existence, physical mental and intellectual, the intellectual is the root cause of the individual entity, the individuation. As I have already told, the individuation starts from the intellectual level. Beyond intellect, there is no individuation, there exists only one absolute reality. So the intellect is the causal form of the individuation. The mind resides in between the intellectual and the physical structure. In human

life, these are called the three levels of the body, physical, subtle and the causal. The causal body is the intellect, the subtle body is the mind and the gross body is the physical structure. The mind lives in the middle, so the mind is related with both, the intellectual and the physical both. For that, the great seer "Mandoock" says in the tenth *hymn*—*ubhayatwat* i.e. when the practitioner uses the 'u' sound related with both the sounds 'a' and 'm' in the '*aum*' realises this truth that his mind lives in the middle that means below the intellect and ego and above the senses and the body, the physical world. That teaches us that the practice of 'u' sound in '*aum*' elevates the individual self from the lower level towards the higher subtle mental world. This is a very great knowledge. To be aware about one's mental world means to be aware and become above the whole diversity of life, because the whole diversity in life is the result of the subtle mind. The roots of diversity reside into the mind. The great seer also says—

*Utkarshati ha vai gyansantatim.*

i.e. the person who realises this knowledge (through elevation of his own self) can continue it in his line of generations. This divine knowledge, going from master to disciple continuously, never ends. Its progress is always advanced and enhanced with that knowledge. The *hymn* says—

*Samanashcha bhavati.*

i.e. the practitioner, after achieving this knowledge realises oneness with all and has equal mind for all. The great *Upanishad* '*Ishavasya*' says—

*Yastu sarvani bhutani atmanyevanupashyati  
Sarvabhuteshu chatmanam tato na vijugupsate.*

(*Isha. 6*)

i.e. the practitioner who realises oneness in all, i.e. unity in diversity has no feeling of differentiation in the society. He never

thinks one is foolish or the other is wise. He does not give much importance to these differences. The distinctions are apparent but exist at the levels only. They are not related with the self. So if the "aspirant is fully aware about the mind and the self, automatically, he will feel equal love for all. Not only for the human beings, the realised souls love all the living beings as their own selves. They are loved by all too. In my meditation room in *Ashram* in India, I used to see the big cobra many times. I was never afraid of him. The snakes love the *yogi's* fragrance that is developed through the highest realisations of the Supreme self. The *hymn* further says—

*Nasyabrahmavitkule bhavati yah evam veda.*

i.e. in the line of the great-realised souls, no such person can take birth that is not pious or realised. The great seer says, a person who meditates upon '*Omkara*', his children become always aware about the absolute reality. In his line, always the holy souls will take birth. They all will be able to realise the Supreme truth. This will be the result of the practice on the second syllable 'u' in '*aum*' sound. When the great seer says, "*gyansantatim utkarshati*, he means to say that he, who realises the mystery of 'u' sound in '*aum*' will have a line of disciples.

Here in the *Vedic* text, we have to analyse and understand the meaning of the word '*gyansantati*' properly. According to the *Vedic* literature, the disciples are also considered to be the progeny of a spiritual teacher. According to the *Vedic* ideology, there are two kinds of generations in human life. One generation is through knowledge, the other is through the semen. In Indian *Vedic* traditions, the disciple (the child through knowledge) and the son (the child through the drop of semen) have the equal status in the eyes of the master. Rather in history we see, sometimes the disciple (knowledge born child) has a higher position than a son in the eyes of the teacher (master), because the son is the manifestation of the essence of body and the disciple is the projection of the knowledge (the essence of the soul) of the master. Knowledge is the property of soul, so the disciple is the progeny of soul and a

son is the progeny of the physical body. Therefore, in the *Vedic* tradition the disciple has a place higher than the son. It is a great tradition. I can tell you one example.

Once upon a time, in *Mahabharat* period, a son came to his father, who was a great seer and the teacher. His name was 'Sri Dronacharya'. He gave the higher knowledge to his great disciple 'Arjun' than his son 'Ashvathama'. I mean to say that the knowledge is related with the master and the disciple relation only, because this is the property of the soul. So the great seer told in this *hymn*, he who realises the 'u' sound and the subtle mental world, will always have the continuity of the disciples and they all will be realised souls.

*Hari Om Tat Sat*

## Chapter XIX

**M**y dear souls!

In the eleventh *hymn* of *Mandookyopanishad*, the great seer is telling about the third sound ‘m’ in *Omkar*. There are three letters in ‘*Omkar*’ sound, a, u and m. just as ‘a’ is related with your wake state or physical world, ‘u’ is related with your dream state or mental world, in the same way, ‘m’ the third sound is related with your deep sleep, that represents the intellectual world in individual life. At the cosmic level, that is called “*pragya*” or “*ishwarah*”, the casual reality, behind the whole projection, subtle and gross. In individual life, your ‘I am ness’ the little ego, your senses, even your physical structure, all are the projections of your intellect. You will be surprised, when you will realise this truth. Try to reflect upon this fact, what is the reality that passes from male to female and comes to the pregnancy of the female. The philosophers say, that is the seed of your intellect, your *chitta*, nothing else. In physiology that is called ‘semen’. Semen is nothing, but the seed of your *chitta*, seed of your own intellect. The intellect, not the soul, becomes the seed of life that passes through a special process in creation. In the *Vedas*, we read that the root cause of this whole process of projection is one thing that is called “*shraddha*” in Sanskrit language. In the beginning of this creation, that *shraddha* element was offered by Sun God into the space. Resultantly, “*soma*” appeared. Then ‘*soma*’ was offered, that appeared into the form of clouds in the space. The clouds offered their essence (juice) in the form of water to earth, then the herbs and the grains appeared. The grains were offered into the human body in the form of food that appeared into the form of

semen. The semen was offered by man to woman at the fifth stage that appeared into the form of a child. In the *Upanishads* we find these philosophical explanations in details. So the philosophers told that 'life' starts with '*shraddha*'. '*Shraddha*' is the projection of '*sai*' (the special powerful existence). That '*shraddha*' is nothing but the intellect. The root cause of that intellect is 'sun'. From there, the life starts. It comes from sun to space, from space to clouds, from clouds to earth, from earth to grains, from grains to man, from man to woman, from woman to child, this is the sequence of the process of creation. So the intellect becomes the cause of even the physical structure.

The fingers, the limbs, the hair, the nails etc. everything of the structure resides into the seed of intellect, just as the leaves, the branches, the flowers, the fruit of a tree, all reside into its seed. When the seed gets the proper means and the process then it sprouts in the form of a little plant. After that, when it gets proper nursing, then it grows and appears into a big form. The leaves, the branches, the fruits, everything appears and comes out from the seed. The tiny seed is the main cause of the big *banyan* tree. That is the biggest tree in the world. That *banyan* tree has a very small tiny seed. The whole big *banyan* tree too resides in its small tiny seed. In the same way, the whole physical structure of a human being resides in its seed, that is the intellect, intellect is a very subtle thing. You can imagine how that much subtle thing passes through all kinds of processes. In the *Vedas*, we read that the intellect is so much subtle, as can be compared with a hair tip divided into million times. It is so much tiny and subtle, that is the cause of your whole structure. So the philosophers say, be aware about it, that your whole structure is nothing but the projection of your intellect. It comes out from intellect and merges into it back. At the time of death, the individual soul leaves the physical body on the earth. All the elements of nature merge into their own cause. The intellect will be still alive in the subtlest form. Sometimes your intellect is along with your subtle body. Sometimes there is just pure intellect. Even the subtle body merges into the intellect, because intellect is the cause of all. When the seed of intellect

passes from the gross body away, it creates a new subtle and gross body, because the seed is there. The new body will appear according to the seed of intellect based on the previous *karmas* (the actions). If the individual has performed good *karmas*, he will be divine and if one has performed bad *karmas*, he will be a demonic person. This world is always changing. Do not think, if you are pious today, you will be pious to-morrow too.

In the history of India, there is a very significant happening. Five hundred years ago, there lived a very great *yogi* saint in northern part of India. His holy name was "Swami Shri Ramanand ji". He was a very famous *yogi*. Even today, he is well-known to people. He taught his philosophy to his disciples too. His all disciples e.g. *Peepa*, *Dhanna*, *Nanak* etc. were great-realised *yogis* and had great occult powers (*siddhis*). They also gave many ameren ideologies and protected *Sanatan Dharam* at that time. One of those disciples used to live with his master and brought alms from door to door. The master had made a rule that the alms should be avoided from five kinds of householders, as our holy scriptures also have told that these five kinds of earners-the lawyer, the king or a minister, (whatever kind is the ruler), the doctor, the goldsmith and the priest, these five should not be asked for the alms by the enunciates (*sanyasis*). The food from these five houses was prohibited for a saint. This one disciple of Shri "Ramanand ji" was very polite and gentle. He was begging for the alms. A goldsmith came to him with devotion and requested to take alms from his house for the blessings. Though the saint tried to reject but the repeated requests made him ready to accept the alms from that goldsmith's house. The alms were brought to the master; the master could smell something different, so he asked the disciple, "where from it was brought?" The disciple tried to hide; so the master did not like the mistakes, firstly he neglected the order of the master, secondly he tried to hide and tell a lie. So the master, being upset, told the boy to leave him and go away. The disciple had to accept it. The disciple saint was very sad. Saint Tulsidas says in his holy treatise *Ramayan*—

i.e. if God is upset with someone, *guru* can defend, ut—

*Guru virodha nahin kou jagrata.*

i.e. if *guru* is upset with somebody, nobody can protect him in the whole world. So the disciple was very sad. He prostrated the master, left the *ashram*, he went to the *Ganges* nearby and jumped into the water to finish his cursed life. Ten months after he left that body; he was born in a cobbler family. There he remembered his previous life. Due to that sadness, he did not want to accept the feed from that cobbler mother. He was aware that he had a better life previously. The master was aware about the whole story. When the infant starved for three days without any feeding, the great master started from his *ashram* and came to the cobbler's house. The cobbler was surprised to see *Acharya Shri Ramanand ji*. The householder prostrated his holiness. The master told, he knew that they have been blessed with a son, so he came. The cobbler told his newly born infant is not accepting feed from his mother. The master expressed that he is aware about the whole things so he told the father to bring the child and show him. The infant started crying seeing his own master. The master consoled the infant and told to accept the feed and feel comfortable upto the age of five. The master told the disciple infant that he would take him back when he will be five years old. They all lived in *Varanasi* a big holy city on the banks of the pious river *Ganges* of India. So the master used to see and bless the child everyday, the child was happy and grew up better. Later on he was accepted by the master completely. This child was the great saint "Ravidas", who became a famous *guru* of the great devotee (*Meera*) queen of Rajasthan in India.

I mean to say here, the person, who was a great scholar *brahmin* in one life, became the son of a cobbler too due to his *karmas* (actions). So we should not think we are very pious or

we are dirty. Our *karmas* (actions) will decide our future. Our *karmas* will be the seed. *Karmas* make intellect. Intellect becomes the seed of life, because the cause of individuation is intellect. The real self is not an individual. That is cosmic. The cosmic real self becomes an individual being due to the intellect. When the real self becomes identified with the intellect, then it becomes individual. So the individuation is due to the intellect. The real self is an absolute infinity, the wisdom makes the individuation. We have to be aware that the intellect is the root cause of our individuation. The wake state, the dream state etc. all are related with the intellect. Due to that, when the person enters into deep sleep, the individuation merges into the intellect, that is why you enjoy the deep sleep. At that stage, there is no dream even. There is no gross world and no subtle world. One enjoys with infinity at that stage. The individuation merges into its own intellect at that stage, but the intellect is aware about its own-self. That is why, when you come back to wake state, you say, I slept well. So my dear! I am trying to explain the fact that the intellect is the causal stage of the individuation.

That very causal state is connected with the syllable 'm' in '*Om*'. In the holy sound '*Om*' there are three syllables. In those three 'a' syllable is related with the wake, state 'u' is related with the dream state and 'm' is related with your deep sleep state. These three stages are designated as the physical, mental and the intellectual worlds. According to that the intellectual world is the root cause of your life, be aware about it. If your intellect is pure, you will be divine. If the intellect is impure, the person can be like a demon. The *Vedas* declared,

***Aharshuddhau satwashuddhih satwashuddau dhruwa smritih.***

i.e. if the food is pure, the intellect will be pure. If the food is not pure, the intellect can not be pure. Impure intellect can not lead one towards the goal of life. In the great philosophical Hindu treatise *Shrimadbhagwadgita* also, it has been instructed by Lord Krishna, "first of all, a practitioner should try to make one's

intellect stable and pure. Last year I gave my talks on "The science of stable wisdom" here. That is related with the second chapter of *Bhagwadgita*. It is called, "*sthitapragyadarshan*" in philosophy. In that reference Lord Krishna told that a stable wisdom is the base of life, that leads one towards divinity. Stability is in purity, not in impurity. Knowledge, detachment, virtue and prosperity, these are the signs of pure wisdom. Where there is virtue, knowledge and detachment, there is prosperity. These all are the results of pure wisdom. On the other hand, viciousness, attachment, nescience, feeling of lackness are the result of impure wisdom. According to the holy books, the real poverty of life is greed. The great philosopher *Acharya Shankar* told, "only a greedy person is a poor person." A covetous fellow might become a millionaire or a billionaire, but he always remains poor. All the holy scriptures declare, if the intellect is impure, the greed will follow, attachment will never go away. Life will be full of vice. Nescience will hold the life. One should always try to be aware about these facts. The real prosperity of life is the contentment of mind. If all these four qualities are existing in life, one should understand that the wisdom is pure. If these all qualities are missing in life, then one should think, the wisdom is not pure. That impure wisdom will lead life towards hell, not towards heaven. One should always remember this fact. I have already indicated that wisdom can be purified by keeping food pure and practicing meditation.

In the eleventh *hymn* we read—

*Sushuptasthanah pragyah matarah tritiya matra.*

i. e. *pragya* the representative of the deep sleep state is 'm' the third sound of 'aum'. In the whole *Upanishad*, the great seer *Mandook* has told that the three sounds 'a', 'u', 'm' of 'aum' is similar to the three quarters of *Brahman vishwa*, *taijasa* and the *pragya*. He has tried to explain all. These stages of the individual self through the three stages of wake, dream and deep sleep experienced by the individual human being in daily life. 'A' sound, he says is equal to the first quarter '*vishwa*', that is like

the wake state in the individual life and is related with the gross universe. ‘U’ sound is equal to the second quarter “*taijasa*” that is like the dream state in the individual life and related with the subtle world. Here in the present *hymn* he says, that third sound of “*Aum*” ‘m’ is equal to the third quarter “*pragya*”, that is like and is related with the causal world, the causal phenomena. The *hymn* further says—

*Miter piterwa minoti ha waa idam sarvam  
apittishcha bhavati evam Veda.*

i.e. the third sound ‘m’ measures all the sounds and all the sounds end and merge into ‘m’ sound. This ‘m’ sound winds up and embraces all other sounds. So in the further part of this *hymn*, the seer says, through the practice of ‘m’ sound, the practitioner becomes the source of all and all merge into him; that means, he who realises the glory of ‘m’ sound becomes the source of all and all merge into him. “*Apiti*” means he embraces all. The ‘m’ sound is called to be the measure because in reciting the ‘m’ sound, the breath goes from the lowest level palate in the mouth and the whole sound is merged there. In the same way in daily life routine, all the activities of wake state and dream state are merged into the deep sleep state. So the practitioner, who practices upon ‘m’ sound, can become aware about his own personality and the whole visible phenomena. According to the *hymn*, this ‘m’ sound has special two qualities; i.e. ‘*miterwa*’, ‘*apiterwa*’. Great seer says, when the practitioner recites ‘A’ and ‘u’, these both sounds merge into ‘m’ sound; the nasal sound. Just as these both sounds merge into nasal sound ‘m’, in the same way the gross and the subtle both the universes merge into the causal phenomena for the practitioner who realises ‘m’ sound. So the *Upanishad* says, the practitioner, who realises ‘m’ sound elevating himself from ‘a’ to ‘u’ and from ‘u’ to ‘m’, realises the stage of ‘*pragya*’, the intellectual world, the causal phenomena. When a person realises the causal phenomena, he can automatically know about the subtle and the gross world. Whatever is visible or subtle in this world, that all is known to the *pragya*. So the person who realises the infinite automatically

becomes able to realise the subtle and the gross projection of that Supreme Godhead.

The word '*Apitih*' in the *hymn* means, the one who realises that sound and the source, embraces all. When the practitioner recites the sounds 'a', 'u' and 'm' in sequences the life energy is elevated towards the top of the mouth. After long practice, the person realises that his nasal sound is touching the *brahmachakra* and his consciousness is entering into it. Residing in *brahmchakra*, the "self enjoys with its own self. There is no diversity in his feelings. All subtle and gross are merged into that state. That is the end of all. In fact, according to the *Auponishadic* philosophy, *Brahman* is the absolute, the substratum of all that is indivisible. The sound and the stages have been adopted for the explanation only.

***Om Kham Brahaman***

## Chapter XX

**M**y dear souls!

In the last *hymn*, the great seer talked about the ‘absoluteness’ of *Brahman*, that is the fourth aspect, and is the last. The *hymn* says—

*Amatrashchaturtho avyavaharyah prapanchopashamah.*

i.e. when we are creating the sound of *Omkara* in long and deep voice, after the sound is elevated, we feel a movement of some vibrations, that is above the sound. That movement is not ‘A’ ‘u’ or ‘m’, that is above these all. Just as, when we touch a church bell, some sound is produced. The sound spreads wide and up slowly and gradually. If you pay attention and try to hear minutely, you will feel it, even after the effort is stopped. The vibrations are still going on. Those waves are the substratum of the whole sound. When you are reaching at that stage, you are creating a movement into the causal phenomena, that is called the base, the substratum of the sound. That very base of sound is called ether (*akashah*). Now we should try to understand, what that ether is. A scientist will just say, that is beyond description, that is ineffable; but that is the substratum of sound. According to the *Vedas*, that ether (*akashah*) is the first manifestation of *atma*, the Supreme *Brahman*. The *hymn* says—

*Etasmat atmanah akashah sambhootah akashat vayuh  
vayuhagnir agnerapah adbhyah prithwi.*

i.e. this was the ether that appeared first from the Supreme

cause. The Supreme cause is beyond our reach, beyond our knowledge, beyond our mind and intellect. We can speculate and imagine only through our mind and can know something about it through our intellect. Whatever is beyond our intellect, how we can know that through the same? That can only be realise through some special practices. The *Vedas* say, after deep and high practices when the *yogi* reaches at the highest stage of realisation, there in *samadhi*, the individuation merges into the Supreme self; there is the existence of the pure Supreme self only. For that all the holy scriptures say, that is beyond description. For that very Supreme, the great seer *Mandook* says here, that is beyond three syllables (the *matras a, u, m*) related with the three stages, wake, dream, deep sleep and the three worlds –gross, subtle and the causal. Whatever is beyond these all that is ineffable inscrutable. The *hymn* further says—“*Ayyavaharyah*” i.e. He is beyond our dealings. We can not deal with that through our speech, mind and body etc. *Taittriya Upanishad* says—

*Yato vacho nivartante.*

i.e. where the senses can not reach, i.e. whatever is beyond our speech, mind and intellect etc, that is the ultimate truth. We can just speculate its existence by seeing the projections. At least we do accept that it does exist. Just as a scientist says, energy does exist, though we can not see it; because when we see the projection of energy, we must accept that there must be the cause too behind all the visible, perceptible projections. So the great seer says that the fourth aspect of the Supreme *Brahman*, *atma*, is beyond our dealings, activities, senses, mind, intellect etc., because the whole dealing of life is related with body, mind or senses etc., and he is beyond everything. The *hymn* further says “*prapancho-Pshama*” i.e. that the supreme Godhead is substratum of all. The Supreme and its designator, both are beyond all diversities and the whole diversity merges into that. There is no gross, no subtle or causal in that. Where there is no gross, subtle or causal, how one can describe it? That is “*Shivah*” i.e. He is just auspiciousness. That is “*Advaitah*” i.e. He is one without the second. The great seer

further says here -

*Evam omkara atmaeva.*

i.e. He, himself and *Omkara* are one. He himself is pure "*Omkara*". The term '*atma*' means all-pervasive truth, the substratum of all. The great seer says, he who knows it, can realise the truth by his ownself. In the last, the *hymn* says—

*Atmana atmanam samvishati.*

i.e. He (who knows it), enters that Supreme cause through his own self. He achieves the Supreme by this ownself. There is no other way. Here the *hymn* indicates that the Supreme truth can be realised by one's ownself, not through others. Just as one can see the sun with one's own eyes, not with others eyes, in the same way the Supreme self can be realised only through one's ownself.

One question can be arisen here, "What is the role of a *guru* or the holy scriptures in life then?" The *Upanishads* say that the spiritual teacher and the holy texts can be the media and the helpers. They can help the practitioner, but realisation is possible only through one's ownself. The holy books say there are three kinds of means of help, in realisation, e.g., material, instrumental and efficient. The *guru* (the spiritual teacher) is the efficient means, he can guide, direct and enlighten the seekers. The seeker will realise the Supreme self through one's ownself; that is the material and instrumental help. The *guru* can inspire and make the mind open to receive the knowledge. So the great seer tells that the knower of the practice of the great "*Omkar*", the designator of the fourfold absolute truth, enters into the Supreme cause through one's ownself, that is the ultimate goal of life. Here he told, he who is not aware about the science, can not be able to achieve that highest good. So the realisation of oneness with that Supreme Godhead is the main aim of human life; so, it should be realised through the knowledge and practice of "*Omkar*", the great imperishable sound. Those who realise that Supreme truth,

are beyond pain and pleasure, sufferings of birth and death. They live in heaven on earth. Lord Krishna indicated in *Shribhagvadgita*

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*Idamgyanmupashritya mansadharma-magtaḥ.*

i.e., those who know and practice this science and knowledge become one with Me. So the great seer *Mandook* taught a great science to humankind. Same knowledge, I tried to impart to you people. The line of ancient *Vedic* knowledge is still continuing. Lord Rama gave it to his dear devotee disciple Shri Hanumanji, that eternal knowledge is coming through guru-disciple relation continuously. The same great knowledge, I tried to give to you devotees here. May God bless you all. May He lead you all from darkness to light, from unreal to the real, from death to immortality. May He shower upon you all His divine grace. May He bestow upon you His divine love and wisdom.

*Om Kham Brahman*

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- (11) **Aap Ki Apni Baat**   (12) **Bharat Ki Atma**
- (13) **Shaastra Aur Shraddha**   (14) **Nari Tulse ki Drishti Me**
- (15) **Hindu Dharam Sutra**   (16) **Yog Path**
- (17) **Sant Sandesh**
- (18) **Kaya Varna Vayvastha Abhishap hai ?**
- (19) **Kavya Sudha**   (20) **Shri Chandika Shatak**
- (21) **Shri Hanumat Hridaya**   (22) **Yoga Ankur**
- (23) **Shri Shyam Shatak**   (24) **Shri Shiv Shatak**
- (25) **Ramoh Vigrah Van Dharma**
- (26) **Manas Me Vedic Sidhant**   (27) **Manas Me Dharamarath**
- (28) **Gita Karam Vigyan**   (29) **Shakti Tattva Bodh**
- (30) **Sant Lakshan**   (31) **Saadhma Sutra**
- (32) **Vishva Ko Hinduon Ka Yogdan**
- (33) **Shri Hanumat Vinaya Pachisi**
- (34) **Chandi Di Vaar (Bhagvati Ki Stuti)**
- (35) **Ram Nam Mahima**   (36) **Jeevan Vigyaan**
- (37) **Bhakti Darshan (Narad Bhakti Sutra)**
- (38) **Ram aur Raamayan**
- (39) **Kriyayoga**   (40) **Manav Patan Me Hetu**

(41) **Yogapath**   (42) **Brahm Aur Uski Vishishtabhivyakti**  
(43) **Shiv Tattv Bodh**

(44) **Vishva Ki Samasyao Ka Hal-Adhyaatmavaad**

(45) **Maanas Me Navadha Bhakti**   (46) **Mahaatma Bharat**

(47) **Hanumat Panch Ratna**

(48) **Gita Pratipaadit Yogamaarga**

(49) **Raashtra ka Mukhiya Kaun? (Vajrasuchika-Upanishada)**

(50) **Janam Se Moksh Tak**

(51) **Vedic Vigyaan ke Savarnim Adhyaaya**

(52) **Vedic Sanaatan Dharma Ki Veigyaanic Vyaakhya**

(53) **Dhyaan Prakriya Evam Saadhana Prashikshan**

(54) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 1 & 2)

(55) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 3 & 4)

(56) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 5 & 6)

(57) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 7 & 8)

(58) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 9 & 10)

(59) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 11 & 12)

(60) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 13 & 14)

(61) **Shrimad Bhagvadgita Dharma Vigyaan Bhaashya**  
(Chapter 15 & 16)

(62) Bhushundi Geeta (63) Shri Ganesh Tattva Prashnottari  
(64) Jan Jaagrati Mahaabhiyaan.  
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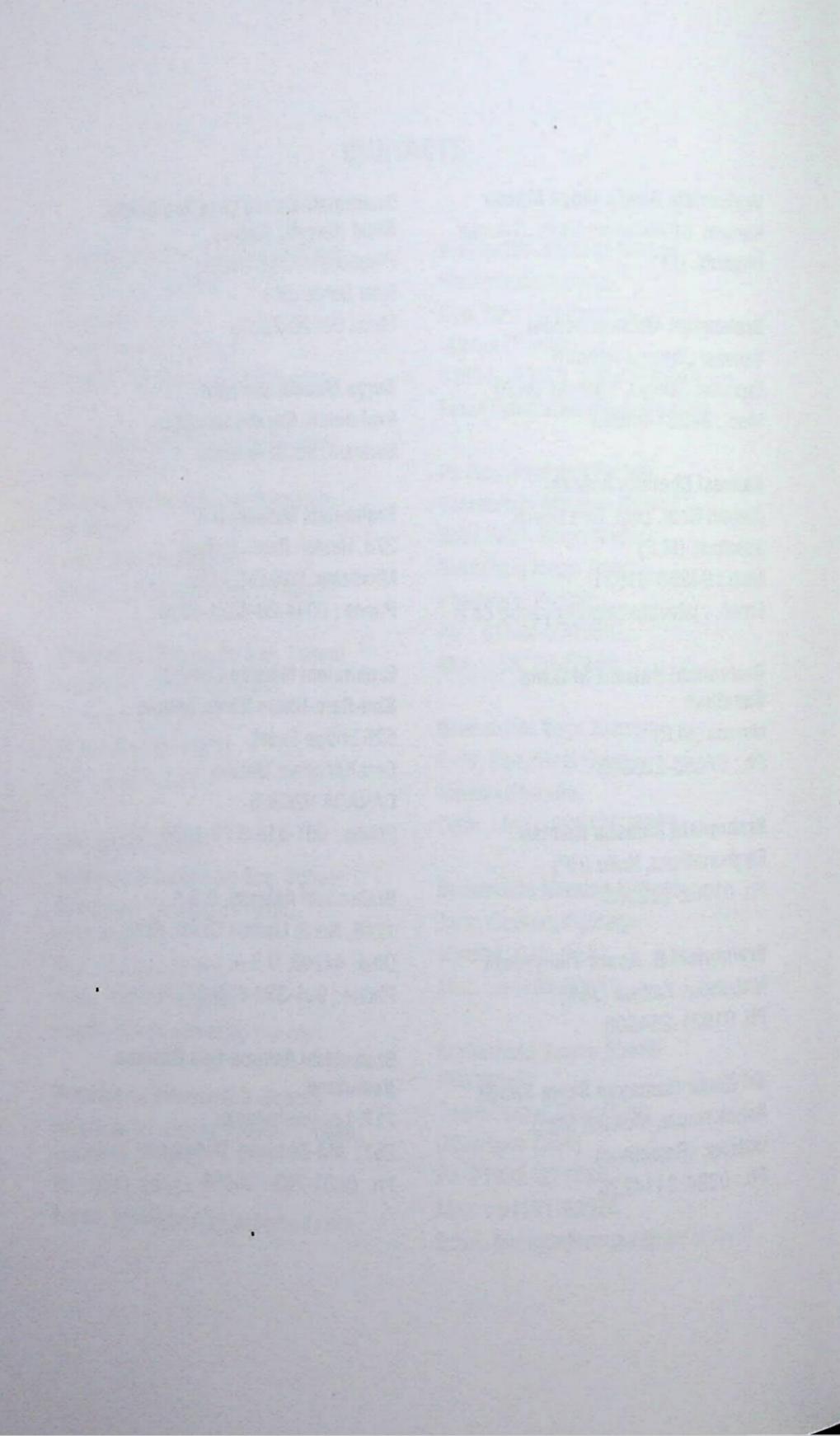
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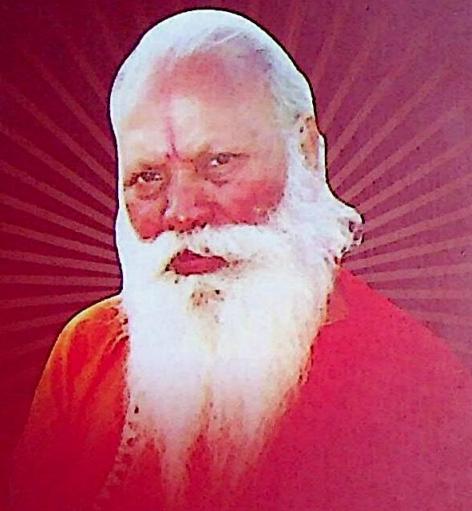
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"All the sounds are the manifestations of one sound i.e. 'Om'. This sound we find in every religion. In Sanatan Dharama, we say, 'Om', in Christianity, we find 'Omen' and in Islam, we find this sound as 'Amin', That is why when the wise men search the root cause of all the religions, they reach at the same one point, that is eternal sound 'Om'. When you sit calm & quite without any external and internal movement, even then you can listen this sound. This sound is always going on without any effort. This very divine sound is the root cause of this universe. The great seer Mandookya says that the ultimate cause of this creation is 'Om', that is 'Ultimate Truth'.

– V. Bawra



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